

A  
BOOKE OF  
CHRISTIAN EX-  
ercise appertaining to  
RESOLUTION, that is,  
shewing how that we should  
resolve our selves to be-  
come Christians in  
deed: by R. P.

*Perused by E. D. M.*  
BUNNY.

Heb. 13, 8.

*Jesus Christ yesterday, and the same today,  
and the same for ever.*

*Imprinted at London, by  
Arn. Hatfield for T. Wigat,  
and are to be sold at the  
great North doore  
of Paules.*

1597.

Dr

John Lunn

His Book

1784



he was Born the

22<sup>nd</sup> of December 1726

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TO THE MOST  
REVEREND FATHER

IN GOD, HIS VERY GOOD

Lord and Patron, EDWIN, by

*the providence of God, Archbi-*

*shop of Yorke, Primate of*

*England; and Metro-*

*politan, &c.*

**M**AY it please your Grace to under-  
stand, that whereas at the  
first by a friend of mine, and af-  
ter by mine owne experience, I  
perceived, that the booke insuing was  
willingly read by diuers, for the perswa-  
sion that it hath to godlines of life, which  
notwithstanding in manie points was  
corruptly set downe: I thought good in  
the end, to get the same published again  
in some better maner, than now it is com-  
forth among them: that so the good that  
the reading thereof might otherwise do,  
might carrie no hurt or danger withall,  
so far as by me might be prevented. For  
this cause I haue taken the paines, both  
to purge it of certain points that caried  
either

THE EPISTLE

either some manifest error, or else some other inconvenience with them: and to join another short treatise withal, to exhort those that are not yet persuaded, to join with us likewise in the truth of religion. For so to accept of our adversaries labors so much as is good, may, I trust, bring to passe with some fewe of them, that themselves will better perceive, that wherein they shall do wel, they may looke to be as readily encouraged by us, as when they do ill, to be admonished, or reprehended either, as the case doth require: and others likewise of their welwillers (who yet notwithstanding in this varie from them, that they stande more indifferent in the cause of religion, and mean not otherwise to persist in their opinions, but so far as they thinke they have reason for them) may so be rather induced to assure themselves (as the truth indeede is) that wherein they have sufficient warrant for the points that they stand on, they are not in anie wise misliked by us, but onely for those, wherein they have no sufficient ground work to bear them out. I was also verie glad, both that some of them had taken paines in that kinde of labor: and that others of their profession were sometimes occupied in reading of such. For  
whereas

# DEDICATORIE.

whereas by their bookes that are of the Controversies, the readers of them that are before smitted with that kinde of infection, are oft times thereby the more intangled in their errors, & more kindled likewise with inordinate heate, against all those that more sincerely holde the Christian faith: by this kinde of labor it may fall out, that comming thereby to the feare of God, though but after a corrupted manner, yet therein may they possibly finde a readie waie, first to drawe them somewhat on, to a better advisement of their waies; and then after that to espie their woonted errors likewise, and to joine with us in the truth of religion. In which course the better to helpe them, I have added this other treatise withal; so to bring before their eies, how the case for that matter doth stande betwixt us, and how little cause there is for them so much to be afraid of our profession, as some have borne them in hande that they ought: trusting withall, that as they do already agree with us in manie points of great importtance; so they can be content to condescend unto us in the rest likewise, if it may appeer unto them, that in so dooing they shall do none otherwise than as of conscience, and dutie they ought.

THE EPISTLE

Both which bookes when I thought to have presented unto your Grace, I was for a time staied by this, for that I thought them not a present woorthie enough, in respect of my labours therein. But when I did more deeply consider, that I might very well hope of better acceptance, than the strict woorthines of the thing should deserve, I was then fullie resolved to be so bolde as to present your Grace with them, such as they be: and for whatsoever wanteth, either in them, or me, to rest in the good assurance that I have, that your Grace will notwithstanding of your owne inclination in good part take them. As also I take it, that I am by good reason induced so to do, both for that the dignitie of your place in the Church of God among us, and mine one speciall dutie besides, doth of right require it, & much more than it, if mine abilitie might accordingly serve: and the nature of the matter in one principall point is such, as that by a certaine kinde of necessitie it leadeth me thereunto. For whereas it may be the perswasion of some, that no such worke as is at the first so corrupt in it selfe, should be brought forth to light by any of us (though never so warilie we purged it before) wherein notwithstanding

# DEDICATORIE.

ding there bee manie good reasons to  
ground upon, for those that are other-  
wise minded: hence it is, that your Gra-  
ces censure, especially heere in these  
parts, is of mee and others of the same  
jurisdiction, especially to be regarded  
for the place that God hath given you  
among us. In which kinde of labor, as *Ca-  
stalion* first, then also master *Rogers* have  
done verie well, in that little booke of  
*Kempcius*, that is called the Imitation of  
Christ, leaving out the corruption of it,  
and taking onely that which was sound:  
so hath *Iohn Baptist Fikler* been very bold  
in wresting that which another had  
written so well, of the power of the ma-  
gistrate over his subjects, and the dutie  
of subjects to him againe, altogether to  
the establishing of the Popes suprema-  
cie, and to animate their own confede-  
rates against their godly & lawfull prin-  
ces; changing nothing else (to speak of)  
but those very titles, and otherwise  
using the other matter, method, & stile.  
Nevertheles as the former of these ex-  
amples shew us, how such likewise may  
rightly be used: so the other things may  
admonish those that would mislike to  
have their oversights so holpen, that  
they had neede as much to go about to  
excuse their own fellowes, as to impugn

# THE EPISTLE

anie others therefore, that use their freedome more moderately. As for my selfe, having used my libertie so easily as I have done, altering no more than need required, and dooing the same in quiet maner without anie griefe against the author, whosoever it were, or disgrace to his dooings ( so much as might be, not betraieng the truth ) I am the lesse carefull ( under the protection of your Graces censure ) either of the censure, or assaults of others, that are more led by affection than reason. To bee short, whereas the former of these two books calleth men from the love of the world; and the latter likewise doth call men from their woonted errors unto the truth: in both these respects I thought your Grace would so much the rather accept of them. For having had so long experience of the world as you have verie likelihood teacheth, that needes you must growe more and more from the love thereof: and it is sufficiently known unto all, that having found this mercie your selfe, to be delivered from the former ignorance, and to be brought to the knowledge of the truth, you have in like sort ( in this long course that God hath given you ) much called on others to do the like. These bookes therefore  
that

DEDICATORIE.

that treat of the same, I thought should  
be the rather welcome. And I beseech  
almightie God, the fountaine and giver  
of all things, to give you grace so to  
consider of the one, and to go on for-  
ward in the other, as that more & more  
departing from the love of the worlde,  
and more and more performing the  
worke of the ministerie, you bring the  
former at length to nothing, and  
make the other a polished  
work for the day of  
the Lord.

*Your Graces most hum-*

*ble in the Lord,*

EDM. BUNNY.



THE

## THE PREFACE TO the Reader.

*Of the Au-  
thor.*

*By what oc-  
casion he  
wrote.*

Concerning the former of these two books (gentle Reader) I have to admonish thee of certaine things thereunto belonging: and first as touching the Author of it, then as touching the book it selfe. Who it is that was the Author of it, I do not know, for that the Author hath not put to his name, but onely two letters in the end of his preface: which two letters I have set down under the title of the booke it selfe. But whosoever it is, that was the Author of it, himselfe doth set down both the occasion whereupon he wrote it, & what was his intent and purpose therein. The occasion of it was, that one *Gaspard Loart*, Doctor of Divinitie, & a Jesuit Frier, had before written a booke of much like argument in the Italian tongue: which a countriman of ours at Paris in France had about fower yeeres since translated into English: and had done (as he thought) much good thereby. Whereupon the Author hereof minding to have imprinted that again, and to have enriched it, both with matter, & method: he found the course that he determined, to have this issue in the end, that hee thought not good to imprint again that booke of Doctor *Loarts*, but

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but rather to make another of his own, and to gather in therunto, what soever is in that booke, or others such like, to this effect. Which course when he had taken, hee thought good to followe this order therein: first to shew, how to resolve our selves to serve God indeed; then, how to begin to do it: & lastly, how to continue unto the end. And so setting in hande with the worke, and having finished the first part, that hath hee sent over in the mean season, untill he shall be able to finish the rest. His intent and purpose was, *His intent & purpose.* as himselfe doth witnes, that his countrie-men might haue some one sufficient direction for matters of life, among so many books of controversies, for that those (though otherwise hee account them needful) do help but litle, he saith, oft times to good life; but rather fill the heads of men with a spirit of contradiction and contention, that for the most part hindereth devotion. In so much that he much misliketh, that men commonly spende so much of their time so unprofitable, talking of faith, but not seeking to builde thereon as they ought to do, and so do but wearie themselves in vaine: making much ado, but getting but litle profit thereby, much disquieting our selves & others, and yet obtaining

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ning but smal reward. Which complaint of his is just indeede, as the matter is handeled by manie. And so having protested his good meaning therin, desireth all, though they dissent from him in religion, yet laieing aside hatred, malice, and wrathfull contention, to join together in amendment of life, and in praieng one for another. Which wee might have heard in his owne words, but that he interlaceth other things withall, that I dare not in conscience and duty to God commend unto thee. Concerning the booke it selfe, it seemeth to be most of all gathered out of certaine of the Schoolmen (as they are termed) that living in the corrupter time of the Church, did most of all by that occasion treat of reformation of life: when as others were rather occupied about the controversies, that were most in question among them. And although my selfe have bestowed no great time in the: yet by the litle that I have bestowed, I see it to resemble them so much (especially for the invention of it) that as we find sometimes a redie helpe in the face of the child to gesse at the father; so in this likewise me think that we have in the booke it selfe, that which may lead us to this conjecture. But my meaning at this time is no more but this,

*Of the Booke  
it selfe.*

## TO THE READER.

this, first to shew thee what it was as it is set forth by the author himself: and then what is done thereunto by me, that so I might get it published to all. As it is set forth by the author himselfe, if we consider the substance of it, surely it was well woorth the labour (a few points onelie excepted) and much of it of good perswasion to godlines of life. But if we consider the forme, or maner of it, therein maiest thou find, that it was needfull for me, before-hand to admonish thee of these fewe things. First that throughout the whole book the author hath used, in those Scriptures that he alleageth, the vulgar translation that was before in common use with them: and some speciall words precisely, such as before they have taken upon them to observe, and therein still to dissent from us. The vulgar translation is known wel inough, so that I need to say nothing of it. Those speciall wordes that precisely he useth, are, Our Lord, when it is more agreeable to the text to saie, the Lord: Justice, for righteousness: penance, for repentance: merit for good workes, or the service of God: and a few others.

Then also in divers parts of the book there were mingled in withal, certain opinions & doctrines of their own profession,

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sion, most of them such as are manifest corruptions, & som of them no more but over venturous; & certaine places alleaged out of others, little appertaining to the matter, or els more coldly handling the matter propounded, than that well they could match with the residue that are in the Treatise to that purpose alleaged. In this manner came it into my hands: & so it is yet extant among them.

*What is done  
is since.  
First in the  
substance  
which is ap-  
proved.*

Now concerning my doings therin, first for the substance of it, bicause it is much of it good, I have so far not only conceived liking of it my self: but also have done my best indevor, thus to publish it unto all; that so many as will may take to themselves the benefit of it. In which kinde of argument though many others in these our daies have don very commendable likewise: yet I do specially comend this unto thee, the rather for that it proceedeth from those, that otherwise are for diverse points, the greatest adversaries that wee have in the cause of religion. And whereas inordinate contention is not onely unseemely for the Church of God, but also hurtful to the cause of religion, a speciall point of wisdom it is when God hath bestowed any good gift on any of us all, that others should so esteem thereof, as that they make the same a mean

# TO THE READER.

I mean to moderate the bitterness of their  
 affections towards all those, that gladlie  
 would live peaceably with all, so much as  
 they might: as also on the other side it is  
 very cleere, that those will not (so far as  
 the cause of religion it selfe doth permit  
 them) may have just occasiō to be asha-  
 med; & therby to finde out what kind of  
 spirit it is that doth lead the. So the sub-  
 stance of the book is such, as that a mind  
 that is wel disposed, may with one, & the  
 self-same labor, gather out of it both les-  
 sons of godlines unto it selfe: and that  
 which may somewhat occasion some bet-  
 ter agreement among certain of us, with  
 such of them I meane, as stand more in-  
 different, and are content to dissent no  
 further from us, than of conscience they  
 thinke that they ought. The former of  
 which will yeeld us this fruit, that we shall  
 addresse our selves to do, in some good  
 measure, our service to God: the other,  
 that we shall do it with a quieter consci-  
 ence, our selves desirous to be at peace  
 with al, so far as cōveniently may be ob-  
 tained. On the other side likewise, becaus  
 I found the maner & forme so far forth  
 out of order, as I haue declared, there-  
 fore did I indevor my selfe to helpe it a-  
 little as need required. But as touching  
 the translation that they use, I have al-  
 together

*Then in the  
 forme or ma-  
 ner of it,  
 which is a-  
 mended.*

## THE PREFACE

together let them alone therewith: partly to cōdiscend so far unto them, as to suffer themselves in such case to use what translation they will, & with good will to heare them therein: & partly for that divers points of the matter were so grounded therupon, that the translatiō might not be amended, unles the matter were altered likewise. So far soorth therefore as there was no manifest error taken in withall, I have left it wholly unto them: though otherwise it might oft times be amended. For which caus also I did the rather omit to meddle with the quotations to alledge the verse of the chapter withall, bicause that in distinguishing of the verses we disagree sometimes: & forbearing to obtrude ours unto them, unles I thought they would take it in good part, have forborne likewise to use theirs, for that we finde it not so agreeable to the truth it selfe. As for those speciall words of theirs, that the author so preciselie useth, I have used my libertie therein, sometimes letting them stand as they are, & sometimes altering them, when they were abused, or otherwise the case did so require. Those other points of their proper opinions, wherein we dissent from them, & they (no doubt) from the truth it self, I have cleane left out: and some of those

## TO THE READER.

those venturous points besides; together with certaine of those places likewise, which he hath alledged out of others that did not so much appertaine to the matter that he had in hande, or not so effectually touched the same, as himselfe otherwise hath done. The former of which I therefore left out, for that neither my selfe could allow to leave any such as (to my knowledge) might be any hurt, or else but occasion of stumbling to others: neither could I so have gotten it worth to the vse of all, carrying still such corruptiō with it. And this have I don so much the rather, for that most of those things seem rather to be added by some that had the perusing of the booke, before it might be allowed among them to come to the print, than by the proper author therof: they do so little oft-times agree with the argument that there hee hath in hande, nor with the manner of handling of it. As for example, in the first part of the book and third chapter, setting down the end of mans life, which he saith is the service of God, eight or nine times in that Chapter is joined withall the gaining of heaven: which notwithstanding is not agreeable to the manner of the authors handling of that point, as it may appeere in the whole discourse.

## THE PREFACE

discourse there, and namely by his place  
of Zacharie in the beginning of the  
thirde, and by his diuision in the begin-  
ning of the fourth Chapter, where not-  
withstanding the gaining of heauen is  
verie odly put in againe. The other sorte  
likewise I thought good to leave foorth,  
for that being impertinent, they might  
discredit some part of the rest, or else but  
weaker than the rest, might so let down  
the affections againe which were stirred  
up before by the other. And truly the  
spirit in these daies doth proceed a great  
deale more effectually, both in doctrine  
and exhortation, than it did in the daies  
of diuers of those that were heere allea-  
ged. Wherein, if there shall be anie that  
shal thinke, either on the one side, that  
I have put out too much, or on the other  
that I have put out too little, neither am  
I desirous to ouerrule their judgements,  
nor verie careful to maintain mine own,  
if any shal com with better matter: con-  
tenting my selfe onely with this, that  
I have don what seemed to me to be most  
expedient to the glorie of God, & to the  
benefit of his people heere: as also I haue  
sometimes interlaced a word or two, the  
better to open the Authors meaning, or  
to make the sense more full. And so with-  
out anie further defence of my dooing  
ther

TO THE READER,

herin, now (gentle Reader) I send thee  
over to the booke it selfe: where if thou  
shalt bestow a little paines (though it be  
no more, but once with advisement to  
read it over) I doubt not, but that thou  
wilt confesse thy labour to be well besto-  
wed. Which when thou shalt finde, then  
descending to the author of it, seeing  
himselfe desireth to bee holpen by thy  
prayers, thou shalt do well, both to thank  
God for him for this which is done, and  
to sollicite him with thy prayers, on be-  
halfe of him and the rest, that it would  
please him to give them a further know-  
ledge of the truth in Christ, so far as his  
wisdome hath thought expedient, to  
the setting foorth of his own glorie, and  
to the salvation of those that are his.  
And God give us all (so manie as do ap-  
pertaine to his kingdome) his grace in  
that measure, that both we may agree  
together in the truth of religion, and al-  
together imploy our selves in his service  
cheer, in peace and quietnes one with  
another. And so I bid thee hartily fare-  
well. At Bolton-Percie, in the An-  
cientie or liberties of York,

the 9. of Iulie,

1584.

*Thy hartie wel-willer in Christ,*

EDMUND BUNNY.

# THE BOOKE OF

Christian exercise, apper-  
taining to resolution.

The first  
part.

## THE CONTENTS OF

*the first part of this Booke,  
touching the helps of reso-  
lution to serve God.*

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a necessarie advertisement  
to the Reader.

*How necessarie a thing it is for a man to re-  
solve to leave vanities, and to serve God.*

*What argument the diuell useth to draw man  
men from this resolution.*

*How wilfull ignorance doth increase, and  
not excuse sin.*

*What mind a man should have that would  
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### THE II. CHAPTER.

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mie to resolution.*

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The

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*Of the exact maner of meditating the particulars of religion in the fathers of olde, and the fashion of beleeving in grosse at this day.*

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*The lamentable condition of our negligence therein.*

*The care and diligence of many of the fathers touching the same.*

*The*

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A principall point of wisdom in an accountant, for viewing of the state of his account before hand.

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The sharpe speeches of our Savior against sinners.

Why two judgements are appointed after death.

The sudden comming of them both.

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*The reasons why God hates them.*

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*The honor whereunto a Christian man is  
borne*

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The second  
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ments of Resolution.

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3 *Of a peculiar light of understanding per-  
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4 *Of internall consolation of minde.*

5 *Of the quiet of a good conscience in the  
just.*

6 *Of hope in God which the vertuous have.  
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hope, but meere presumption.*

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vertuous have.*

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9 *Of*

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Of the comfort that holy men have, after  
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Of S. Austens conversion, and fower anno-  
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2 Secondly, that there be thirteene speciall  
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flictions to his servants: which are laid downe  
and declared in particular.

3 Thirdly, what speciall consideration of  
comfort a man may have in tribulation.

4 Fourthly, what is required as mans hands  
in tribulation.

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to fixe points:

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meere deceits.

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3 Thirdly, how the same are pricking thorns.

4 Fourthly, how the same are miserie and affliction.

5 Fifthly, how they strangle a man: with a description of the world.

6 Sixty, how a man might avoide the danger thereof, and use the commodities thereof to his own benefit.

### THE IIII. CHAPTER.

Of the fourth impediment: which is too much presuming of Gods mercie,  
wherin is declared:

*That prolonging of our iniquities, in hope of Gods mercie, is to build our sinnes on Gods backe.*

*Of the two feet of our Lord: that is, mercie and truth.*

*Of two dangers of sinners: and how Gods goodnes helpeth not them that persevere in sin.*

*Whether Gods mercie be greater than his justice.*

*The description of true feare.*

*Of servile feare, & of the feare of children: and how servile feare is profitable for sinners.*

### THE V. CHAPTER.

Of the fifth impediment: which is delay of resolution upon hope to do it better, or with more ease afterward, where  
in a declaration is  
made:

*Of seven special reasons, why the diuel moueth*

## The Contents.

veth us to delay : and of six principall causes,  
which make our conversion harder by delay.

How hard it is to repent in old age, for him  
that is not accustomed to some hardnes before :  
and what charge a man draweth to himselfe by  
delay.

That the example of the theefe saved on  
the crosse, is no warrant to such as defer their  
conversion.

Of divers reasons, why conversion made at  
the last hower is sufficient.

## THE VI. CHAPTER.

Of three other impediments: that is, sloth,  
negligence, and hardnes of hart,  
wherein is declared :

The fower effects of sloth : and the meanes  
how to remooove them.

The cause of Atheisme at this day. And the  
way to cure carelesse men.

Of two degrees of hardnes of hart.

How hardnes of hart is in all persecutors,

The description of an hard hart : and the  
danger therof.

The conclusion of the whole booke.

Remember  
David and  
all his Troubles.  
J. Linn

# THE FIRST PART of this Booke.

## CHAP. I.

*Of the end and parts of this Booke, with a  
necessarie advertisement to  
the Reader.*



HIS first booke hath *The end of  
this booke.*  
for his proper end, to  
persuade a Christian  
by name to become  
a true Christian in  
deed, at the least, in  
resolution of minde.

And for that there bee two principall *Two parts of  
this booke.*  
things necessarie to this effect: therefore  
this first booke shall be divided into two  
parts. In the first shall be declared im-  
portant reasons and strong persuasions,  
to provoke a man to this resolution: In  
the second shall be refuted all the impe-  
diments, which our spirituall enemies  
(the flesh, the world, and the divell) are  
wont to lay for the stopping of the same:  
knowing very well, that of this resolu-  
tion dependeth all our whole service of  
God. For he that never resolveth himself  
to do well, and to leave the dangerous  
state of sin wherein he liveth, is farre

*The first part.*

*The necessity of resolution.* off from ever doing the same. But he that sometime resolveth to do it, although by frailtie hee performeth it not at that time: yet is that resolution much acceptable before God, and his mind the readier to turne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But hee that wilfully resisteth the good motions of the holie Ghost, and uncurteously contemneth his Lord, knocking at the doore of his conscience, greatly provoketh the indignatiō of God against him, and commonly groweth harder and harder daily, untill he be given over into a reprobate sense, which is the next doore to damnation it selfe.

Acts. 7.

Apoc. 13.

Rom 1.

*An advertisement.*

2 One thing therefore I must advertise the Reader before I go any further, that hee take great heed of a certaine principall deceit of our ghostlie adversarie, whereby hee draweth many millions of souls into hel daily: which is, to feare and terrifie them from hearing or reading any thing contrarie to their present humor or resolution. As for example, an usurer from reading books of restitution: a leacherer, from reading discourses against that sin: a worldling from reading spiritual bookes or treatises of devotion.

And

3  
*The first Chapter.*

And he useth commonly this argument to them for his purpose: Thou seest how thou art not yet resolved to leave this trade of life, wherein thou art: & therefore the reading of these books will but trouble and afflict thy conscience, and cast thee into sorrow and melancholie, and therefore read them not at all. This I say is a cunning sleight of Satan, whereby he lea-  
deth many blindfolded to perdition: even as a Faulkner carrieth manie hawks quietly being hooded, which otherwise he could not do, if they had the use of their sight.

*The diuels  
argument.*

3 If ignorance did excuse sinne, then this might be some refuge for them that would live wickedlie: but this kinde of

*Wilful igno-  
rance in-  
creaseth sin.*

ignorance (being voluntarie and wilfull) increaseth greatly both the sinne, and the sinners evill estate. For of this man the holie Ghost speaketh in great disdaine, *Noluit intelligere ut bene ageret:* Psal. 35.

He woulde not understande to do well.

And againe, *Quia in scientiam repulisti, repellam te:* For that thou hast rejected knowledge, I will reject thee. And of the

*Osc 4*

same men in another place the same holie Ghost saith: *They do lead their lives in pleasure, and in a moment go down unto hel,*

*Job. 22*

*which saie to God, Go from us, we will not have.*

4  
The first part.

See S. Aug.  
of this sin, de  
grat. & lib  
arb cap. 3. &  
S. Chrysost.  
hom. 26. in  
epi. ad Rom.

have the knowledge of thy waies. Let everie man therefore beware of this deceit, and bee content at the least to reade good bookes, to frequent devout companie, & other like good meanes of his amende-ment, albeit he were not yet resolved to follow the same: yea although he should finde some griefe & repugnance in himselfe to do it. For these things can never do him hurt, but may do him very much good: & it may be that the very contrarietie and repugnance which he beareth in frequenting these things against his inclination, may moove the mercifull Lord, which seeth his hard case, to give him the victorie over himselfe in the end, and to send him much more comfort in the same, than before he had dislike. For he can easily do it, onely by altering our taste with a little drop of his holy grace, and so make those things most sweete and pleasant, which before tasted both bitter and unsavorie.

What minde  
a man should  
bring to the  
reading of  
this booke.

4 Wherefore as I would hartily wish everie Christian soule, that commeth to reade these considerations following, should come with an indifferent minde laid down wholly into Gods hand, to resolve and do, as it should please his holy spirit to moove him unto, although it were

*The second Chapter.**Consideration.*

were to the losse of all worldly pleasures whatsoever (which resignation is\* absolutely necessarie to everie one that desireth to be saved) so, if some cannot presently win that indifferencie to themselves, yet would I counsell them in any case to conquer their mindes to so much patience, as to go through to the end of this booke, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not, but God may so pearse these mens harts before they com to the end, as their minds may be altered, and they yeeld themselves unto the humble and sweet service of their Lord & savior, and that the angels in heaven may reioice & triumph of their regaining, as of sheepe most dangerously lost before.

B.  
\*Needfull it is, both unto our true serving of God, and to assure our owne consciences of our effectually calling in Christ: but not to procure salvation unto us; the merit whereof is altogether to be sought in IESUS CHRIST  
Luk. 15.

## CHAP. II.

*How necessarie it is to enter into earnest consideration and meditation of our estate.*

**T**HE Prophet Jeremie after a long cōplaint of the miseries of his time, fallen upon the Jewes by reason of their sins, uttereth the cause thereof in these words: *All the earth is fallen into utter desolation, for that there is no man which considereth deeply in his harts: Signifieng heer-*  
by,

Jerem. 12.

Jonas 3.

Levit. 11.  
Deut. 14.

by, that if the Jewes would have entred into deepe and earnest consideration of their lives & state before that great desolation fel upon them, they might have escaped the same, as the Ninivits did by the fore-warning of Jonas : albeit the sword was now drawne, and the hand of God stretched out, within forty daies to destroe them. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminate, or chew their cud, were accounted uncleane by the Law of Moses : as no doubt, but that soule in the sight of God must needs be, which resolveth not in hart, nor cheweth in often meditation of minde, the things required at hir hands in this life.

2 For want of this consideration and due meditation, all the foule errors of the world are committed, & many thousand christians do find themselves within the very gates of hell, before they mistrust anie such matter towards them, being carried through the vale of this life blindfolded with the veile of negligence and inconsideration, as beasts to the slaughter-house, and never suffered to see their owne danger, untill it be too late to remedie the same.

3 For

3 For this cause the holie Scripture doth recommend unto us most carefully, this exercise of meditation, and diligent consideration of our duties, to deliver us thereby from the perill, which inconsideration leadeth us unto.

4 Moses having delivered to the people his embassage from God, touching all particulars of the law, addeth this clause also from God, as most necessarie: *These words must remain in thy hart, thou shalt meditate upon them, both at home and abroad, when thou goest to bed, and when thou risest againe in the morning.* And againe, in another place: *Teach your children these things,* Deut. 11. *that they may meditate in their harts upon them.* The like commandement was given by God himselfe to Josua, at his first election to gouerne the people: to wit, that he should meditate upon the law of Moses both day and night, to the end he might keepe & performe the things written therein. And God addeth presently the commoditie he should reape thereof. *For then (saith he) shalt thou direct thy way aright, & shalt understand the same.* Signifying, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whither.

5 S. Paule having described unto his scholar

## Consideration.

## The first part.

1.Tim.4.

Scholer Timothie, the perfect dutie of a prelate, addeth this advertisement in the end: *Hec meditare*: Meditate, ponder & consider upon this. And finally whensoever the holie scripture describeth a wise, happy, or just man ( for all these are one in scripture, for that justice is onely true wisdom and felicitie ) one cheefe point is this: *He will meditate upon the law of God both day and night*. And for examples

Psal 1.

Prov.15.

Eccl.14.

Gen.24.

Esaï 38.

\*Or mourne,  
for it was in  
the way of  
sorrowing or  
lamentations.

in the Scripture, how good men did use to meditate in times past, I might heere reckon up great store, as that of Isaac, who went forth into the fields towards night to meditate: also that of Ezechias the king, who (as the scripture saith) did meditate like a dove, that is in silence, with his hart onely, without noise of words. But above all other the example of holie David is singular heerin, who everie where almost, maketh mention of his continual exercise in meditation, saying to God: *I did meditate upon thy commandments which I loved*. And again: *I will meditate upon thee in the mornings*. And again: *O Lord how have I loved thy law? It is my meditation all the day long*. And with what fervor & vehemency he useth to make these his meditations, hee sheweth when hee saith of himself: *My hart did wax hot within*

Psal.118.

Psal.62.

Psal.118.

Psal.38.

*My hart did wax hot within*

*in me, and fire did kindle in my meditations.*

6 This is recorded by the holie Ghost of these ancient good men, to confound us which are Christians, who being far more bound to fervor than they, by reason of the greter benefits we have received: yet do we live so lazily (for the most part of us) as we never almost enter into the meditation & earnest consideration of Gods lawes and commandements: of the mysteries of our faith: of the life, and death of our Saviour: or of our dutie towards him: and much lesse do we make it our daily studie & cogitation, as those holy kings did, notwithstanding all their great busines in the common-wealth.

7 Who is there of us now adais, which maketh the lawes & cōmandements or Psal. 118. justifications of God (as the scripture termeth the) his daily meditations, as king Psal. 76. David did? Neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himself. How many of us do passe over whole daies & monethes without ever entring into these meditations? Nay, God grant there bee not manie Christians in the world, which know not what these meditations do meane. We beleeve in grosse Beleeve in the mysteries of our Christian faith, as grosse. that

*Consideration.*

I  
*The first part.*

that there is an hel: an heaven: a reward  
for vertue: a punishment for vice: a judg-  
ment to come: an account to be made  
and the like: but for that we chew the  
not well by deepe consideration, and  
not digest them well in our harts, by the  
heat of meditation, they helpe us little  
good life, no more thā a preservative p  
in a mans pocket can help his health.

*Marvellous  
effects of in-  
consideration.*

8 What man in the world would a-  
venture so easily upon sin (as commo-  
ly men do, which drinke it up as easily  
beasts drinke water) if he did consider  
particular the great danger, and losse  
of grace, the losse of Gods favor, & purcha-  
sing his eternall wrath, also the death  
Gods owne son sustained for sin: the in-  
estimable torments of hell for the ever-  
lasting punishment of the same? Which  
albeit everie Christian in sum doth be-  
leeve, yet bicause the most part doe  
never consider them with due circumstan-  
ces in their harts: therefore they are not  
mooved with the same, but do beare the  
knowledge thereof locked up in their  
breasts, without any sense or feeling: even  
as a man carrieth fire about him in a flint  
stone without heate, or perfumes in  
pomander without smell, except the one  
be beaten, and the other be chafed.

a reward  
a judge-  
e made:  
ew them  
, and do  
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ould ad-  
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purcha-  
death of  
: the in-  
he ever-  
Which  
doth be-  
rt do ne-  
umstan-  
y are not  
eare the  
in their  
ng: even  
in a flint  
nes in a  
t the one  
ed.

9 And now to come neere our matter  
(which we mean to handle in this book)  
what man living would not resolve him-  
selfe throughly to serve God in deed, &  
to leave all vanities of the world, if hee  
did consider as he should do, the weigh-  
tie reasons he hath to moove him ther-  
unto: the reward he shall receive for it,  
and his infinite danger if he do it not?  
But bicause (as I have saide) scarce one  
among a thousand doth enter into these  
considerations, or if he do, it is with lesse  
attention, or conscience, than so great a  
matter requireth: heerof it cometh, that  
so many men perish daily, and so few are  
saved, for that by lacke of consideration  
they never resolve themselves to live as  
they should do, and as the vocation of a  
Christian mā requireth. So that we may  
also complain with holie Jeremie, alled-  
ged in the beginning, that our earth also  
of Christianitie is brought to desolati-  
on, for that men do not deeply consider  
in their harts.

Jer. 12.

10 Consideration is the key which o-  
peneth the dore to the closet of our hart  
where all our bookes of accounts do lie.  
It is the looking glasse, or rather the ve-  
rie eie of our soule, whereby she seeth hir  
selfe, & looketh into all hir whole estate:

The nature  
of considera-  
tion.

hir

9 And

*Consideration.**The first part.*

hir riches, hir good gifts, hir defects, hir safetie, hir danger, hir waie she walketh in, hir pace she holdeth: and finally, the place and end which she draweth unto. And without this consideration, she runneth on blindlie into a thousand brakes and briers, stumbling at everie step into some one inconvenience or other, and continually in perill of some great and deadly mischiefe. And it is a woonder full matter to thinke, that in other busines of this life, men both see and confesse that nothing can be either begun, prosecuted, or wel ended without consideration, and yet in this great busines of the kingdom of heaven, no man almost useth or thinketh the same necessarie.

*A fit simile.  
vnde.*

11 If a man had to make a journie but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it over without great & often considetation: especially, whether he were right & in the waie or no; what pafe he held, how neere he were to his waies end, and the like. And thinkest thou (my deer brother) to passe from earth to heaven, & that, by so many hills and dales, and dangerous places never passed by thee before, & this without anie consideration at all? Thou art deceived

deceived if thou thinkest so, for this journey hath far more neede of consideration than that, being much more subject to by-paths and dangers, everie pleasure of this world, everie lust, everie dissolute thought, every alluring sight, and tempting sound, everie divell upon the earth, or instrument of his (which are infinite) being a theefe, and lieng in wait to spoil thee, and to destroy thee upon this waie towards heaven.

12 Wherefore I would give counsell to everie wise passenger, to looke well about him, and at leastwise once a daie, to enter into consideration of his estate, and of the estate of his treasure which he carieth with him, in a brickle vessel, as S. Paul affirmeth, I meane his soule, 2. Cor. 4. which may assoone be lost by inconsideration, as the smallest and nicest jewel in this world, as partly shall appeer by that which heereafter I have written for the helpe of this consideration, whereof both I my selfe and all other Christians do stande in so great neede in respect of our acceptable service to GOD. For surely if my soule, or anie other did consider attentively but a fewe things of manie which she knoweth to be true: she could not but speedily reforme herselfe,

*Consideration.**The first part.*

Deut 6.  
Luk. 1.

Matt. 12.

1. Cor. 5.  
Eph. 5.

Gen. 6.  
Gen. 19.

Matt. 7.

AA's 1.  
1. Cor. 4.  
2. Cor. 4.  
6. 11. 12.  
1. Cor. 9.  
Phil. 2.

selfe, with infinite mislike and detestation of his former course. As for example, if she considered thoroughly that his only coming into this life was to attend to the service of God, and that she notwithstanding attendeth onelie, or the most part, to the vanities of the world: that she must give account at the last day of everie idle word, and yet that she maketh none account, not onelie of words, but also of evil deeds: that no fornicator, no adulterer, no usurer, no covetous or unclean person shal enioie the kingdome of heaven, as the Scripture saith; and yet she thinketh to go thither living in the same vices: that one onelie sin hath been sufficient to damne many thousands together, and yet she being loaden with manie, thinketh to escape: that the way to heaven is hard, strait, & painfull, by the affirmation of God himselfe, and yet she thinketh to go in, living in pleasures, & delires of the world, that all holie saints that ever were (as the Apostles and mother of Christ hir-selfe, with all good men since) chose to themselves to live an austere life (in painfull labor, profitable to others, fasting, praieing, punishing their bodies, & the like) and for all this lived in feare and trembling

estati- bling of the judgements of God, and she 2 Cor.2.  
 mple, attending to none of these things, but  
 hir on- following hir pastimes, maketh no doubt  
 attend of hir owne estate: If (I say) my soule or  
 e not- any other did in deed and in earnest con-  
 or the sider these things, or the least part of a  
 world: thousand more that might be conside-  
 e last red, and which our Christian faith doth  
 at she teach us to be true: she would not wan-  
 lie of der (as the most part of Christian soules  
 o for- do) in such desperate perill thorough  
 no co- want of consideration.

13 What maketh theeves to seem mad *A compa-*  
 unto wise men, that seeing so many han- *rison.*  
 ged daily for theft before their eies, will  
 yet notwithstanding steale againe: but  
 lacke of consideration? And the verie  
 same cause maketh the wisest men of the *Matt 7.*  
 world to seeme verie fooles, and woorse *Luk. 12.*  
 than frantikes unto God and good men, *Rom. 2.*  
 that knowing the vanities of the world, *1. Cor. 1. 2. 3.*  
 and the danger of sinfull life, do follow *Gal. 3.*  
 so much the one, and feare so little the  
 other. If a law were made by the autho-  
 ritie of man, that whosoever should ad-  
 venture to drinke wine, should without  
 delay hold his hand but halfe an hower  
 in the fire, or in boyling lead, for a pu-  
 nishment: I thinke many would forbear  
 wine, albeit naturally they loved the  
 same:

*Consideration.*

*The first part.*

same: and yet a lawe being made by the eternall majestie of God, that whosoever committeth sin, shall boile everlastingly in the fire of hell without ease or end: manie one for lacke of consideration, commit sin, with as little feare, as they do eate or drinke.

*The conclusion of this Chapter.*

14 To conclude therefore, consideration is a most necessarie thing to be taken in hande, especially in these our daies, wherein vanitie hath so much prevailed with the most, as it seemeth to be true wisdom, and the contrarie therof, to be meere follie, and contemptible simplicitie. But I doubt not by the assistance of God, and helpe of consideration, to discover in that which followeth, the error of this matter unto the discreet Reader, which is not wilfully blinded, or obstinately given over unto the captivitie of his Ghostlie enimie (for some such men there be:) of whom God saith as it were pitieng and lamenting their case. *They have made a league with death, and a covenant with hell it selfe: that is, they will not come out of the danger wherin they be, but will headlong cast themselves into everlasting perdition, rather than by consideration of their estate, recover to themselves eternall life and glorie, from which*

*Esa. 28.*

by the which deadly obstinacie the Lord of his  
mercies deliver us all, that belong unto  
him.

### CHAP. III.

*Of the end for which man was created,  
and placed in this world.*

**N**OW then in the name of Almighty  
God, and with the assistance of his  
holy spirit, let the Christian man or wo-  
man desirous of salvation, first of al con-  
sider attentively, as a good marchant  
factor is weont to do, when he is arrived  
in a strange country, or as a captain sent  
by his prince to some great exploit is ac-  
customed when he cometh to the place  
appointed: that is, to thinke for what  
cause he came thither, why he was sent,  
to what end, what to attempt, what to  
prosecute, what to perform, what shal be  
expected & required at his hands upon  
his return by him that sent him thither.  
For these cogitations (no doubt) shal stir  
him up to attend to that which he came  
for, & not to imploy himselfe in imperti-  
nent affairs. The like (I say) would I have  
a christiā to consider & to aske of himself  
why and to what end was he created of  
God, & sent hither into this world, what  
C to

*The finall end.*

Deut. 6.

Josu. 22.

Gen. 14.

Luk. 1.

*The first part.*

to do, wherein to bestow his daies, he shall find for no other cause or end, but onely to serve God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophesied by Zacharie before: *That we being delivered from the hands of our enemies might serve him in holines and righteousness all the daies of our life.*

*The first consequence.*

2 Of this it followeth first, that seeing the end and finall cause of our being in this world, is to serve God in this life, that whatsoever we do, or endeavor, or bestow our time in, either contrarie, or impertinent to this end, which is onelie to the service of God, though it were to gaine all the kingdoms of the earth: yet is it meere vanitie, follie, and lost labor, and will turne us one day to griefe, repentance and confusion, for that it is not the matter for which we came into this life, or of which we shall be asked account at the last daie, except it be to receive judgement for the same.

*The second consequence.*

2 Secondly, it followeth of the premises, that seeing our onely end and business in this worlde, is to serve God, and that all other earthlie creatures are put heere to serve us to that end: we should (for our parts) be indifferent to all these crea-

crea-

creatures, as to riches or povertie, to  
 health or sicknes, to honor or contempt:  
 and we should desire onely so much, or  
 little of the same, as were best for us to  
 our said end that we intend: that is, to  
 the service of God: for whosoever desi-  
 eth or seeketh these creatures more  
 than this, runneth from his end for the  
 which he came hither.

4 By this now may a carefull christian  
 take some scantling of his owne estate  
 with God, and make a conjecture whe-  
 ther he be in the right way or no. For if  
 hee attend onely or principally to this  
 end, for which he was sent hither, that is  
 to serve God, if his cares, cogitations,  
 studies, endeavors, labors, talk, and other  
 his actions, run upon this matter, and  
 that hee careth no more for other crea-  
 tures, as honor, riches, learning, and the  
 like: then they are necessarie unto him  
 for this end, which he pretendeth: if his  
 daies and life (I say) be spent in this stu-  
 die of the service of God, then is hee  
 doubtles a most happie & blessed man,  
 and shall at length attaine to the king-  
 dom of God.

5 But if he find himselfe in a contrary  
 case, that is not to attend to this matter  
 for which onely he was sent hither, not

*The finall end.**The first part.*

to have in his hart and studie the service of God, but rather some other vanitie of the world, as promotion, wealth, pleasure, sumptuous apparell, gorgious buildings, beutie, or any other thing els that pertaineth not to this end: if he spende his time (I saie) about these trifles, having his cares & cogitations, his talke & delight, more in them than about the other great busines for which he was sent: then is he in a perilous course, leading directly to perdition, except he alter and change the same. For most certain it is, that whosoever shal not attend unto the service he came for, shall never attain to the reward promised to that service.

Luk. 13. 23.

Matt. 19.

Mark. 10.

6 And bicause the most part of the world not onely of infidels, but also of Christians do amisse in this point, and do not attend to this thing for which they were onely created and sent hither: thence it is that Christ & his holy saints have alwaies spoken so hardly of the small number that are in state of salvation even amongst Christians, and have uttered some speeches which seeme verie rigorous to flesh & bloud, and scarce true, albeit they must be fulfilled: as, that *It is easier for a camell to go through a needles eye, than for a rich man to enter into heaven.*

The

The reason of which saieing (and manie mo) standeth in this, that a rich man or worldling attending to heape riches, cannot attend to do that which he came for into this world, and consequently never attaine heaven, except God work a miracle, and so cause him to contemne his riches, and to vse them onely to the service of God : as sometimes he doth, and we have a rare example in the Gospell of Zacheus, who being a verie rich man, presently uppon the entering of Christ into his house, & much more into his hart by faith, gave halfe his goods unto the poore, and offered withall, that whomsoever he had injured, to him he would make fower-times so much restitution. Luk. 19.

7 But heerby now may be seene the lamentable state of many thousande Christians in the world, which are so far off from bestowing their whole time and travell in the service of God, as they never almost thinke of the same, or, if they do, it is with verie little care or attention. Good Lord, how manie men and women bee there in the worlde, which bearing the name of Christians, scarce spend one hower offower & twentie in the service of God ! How manie

*The lamentable state of men of the world.*

*The finall end.**The first part.*

do beat their brains about worldly matters: and how few are troubled with this care! How many find time to eat, drink, sleepe, disport, deck & paint themselves out to the world; and yet have no time to bestow in this greatest busines of all other! How manie spende over whole daies, weeks, moneths, and yeeres in hauking, hunting, and other pastimes, without making account of this matter! What shall become of these people? What will they saie at the day of judgement? What excuse will they have?

*A comparison.*

8 If the merchants factor (which I spake of before) after many yeeres spent beyond the seas, returning home to give accounts to his master, should yeelde a reckoning of so much time spent in singing, so much in dauncing, so much in courting, and the like: who would not laugh at his accounts? But being further asked by his maister, what time he bestowed on his merchandise which he sent him for, if he should answer: None at all, nor that he ever thought or studied upon that matter: who would not thinke him woorthie of all shame and punishment? And surely with much more shame and confusion shall they stand at the day of judgement, who be-  
ing

ing placed heere to so great a busines,  
as is the service of almightie God, have  
notwithstanding neglected the same,  
bestowing their studies, labors, and co-  
gitations in the vaine trifles of this  
world: which is as much from the pur-  
pose, as if men being placed in a course  
to run at a golden game of infinit price,  
they should leave their marke, and some  
step aside after flies, or feathers in the  
aire: and some other stand still gather-  
ing up the dung of the ground. And  
how were these men woorthie (trowe  
you) to receive so great a reward as was  
proposed to them?

9 Wherefore (deere Christian) if thou  
be wise consider thy case while thou hast  
time, follow the Apostles counsell, ex- *Gal. 6.*  
amine thy owne works, and waies, and de-  
ceive not thy selfe. Yet maist thou have  
grace to reforme thy selfe, because the  
day-time of life yet remaineth: the  
dreadfull night of death will overtake *Job. 9.*  
thee shortly when there will be no more  
time of reformation. What will all thy  
labor and toile in procuring of worldlie  
wealth, profit or comfort thee at that  
hower, when it shall be said to thee, as  
Christ saide to thy like in the Gospell,  
when he was now come to the top of  
his

*The finall end.*

*The first part.*

Luk. 12.

his worldlie felicitie: *Thou foole, this night shall they take away thy soule, and then who shall have the things, which thou hast gotten togither? Beleeve me (deere brother) for I tell thee no vntruth, one hower bestowed in the service of GOD, will more comfort thee at that time, than an hundred yeeres bestowed in advancing thy self and thy house in the world. And if thou mightest feele now the case wherein thy poore hart shall be then, for omitting of this thing, which it should most have thought vpon; thou wouldest take from thy sleepe, and from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one provideth for a mischief while time serueth: but the other, when it is too late.*

10 Resolve thy selfe therefore good Christian while thou hast time. Resolve thy selfe without delaie, to take in hand presently and to applie for the time to come, the great and weighty busines for which thou wast sent hither: which one-lie indeed is weightie & of importance: and all others are meere trifles and vanities, but onely so far forth as they concerne this. Beleeve not the world, which  
for

for running awrie in this point, is detected by the Saviour: and everie friende thereof, pronounced an enimie to him by his Apostle. Saie at length unto thy Savior, I do confesse unto thee, O Lord, I do confesse and cannot denie, that I have not hitherto attended to the thing for which I was created, redeemed, and placed heere by thee: I do see mine error, I cannot dissemble my greivous fault: and I do thanke thee ten thousand times, that thou hast given me the grace to see it, while I may yet by thy grace amende it: which by thy holie grace I meane to do, and without delay to alter my course: beseeching thy divine majestie, that as thou hast given me this light of understanding to see my danger, and this good motion to reforme the same: so thou wilt continue towards mee thy blessed assistance, for performance of the same, to thy honor and my soules health, Amen.

### CHAP. IIII.

*Of the end of man in particular: & of two special things required at his hands in this life.*

**H**AVING spoken of the ende of man in generall in the former Chapter, & shewed that it is to serve God, it seemeth

**Particular end.****The first part.**

meth convenient ( for that the matter is of great and singular importance ) to treat somewhat more in particular, wherein this service of God doth consist : that thereby a Christian may judge of himselfe, whether he performe the same or no: and consequently whether he do the things for which he was sent into this world.

*Two parts of  
our end in  
this life.*

2 First therefore it is to be understood, that the whole service which God requireth at a Christian mans hands in this life consisteth in two things: the one to flie evill : and the other to do good. And albeit these two things were required of us also before the coming of Christ ( as appeereth by David, whose commandement is generall: *Decline from evil, and do good* : and by Esay the prophet whose words are : *Leave to do perversly, and learne to do well* ) Yet much more particularly, and with far greater reason are they demanded at the hands of Christian people, who by the death and passion of their redeemer, do receive grace and force to be able in some measure to performe these two things, which the law did not give, albeit it commanded the same.

**Psal. 36.**

**Esai. 3.**

**Rom. 6.**

3 But now wee being redeemed by Christ,

Christ, and receiving from him not only the renewing of the same commandment, for the performance of these two things, but also force and ability by his grace, whereby wee are made somewhat able to do the same: wee remaine more bound thereto in reason and dutie than before, for that this was the fruite and effect of Christ his holie passion, as S. Peter saith: *That we being dead to sinne, should live unto righteousness.* Or as S. Paul more plainly declareth the same when he saith: *The grace of God our Saviour hath appeared to all men, instructing us to this end, that we renouncing all wickednes, and worldly desires, should live soberly, justly, and godlie in this world.*

1. Pet. 2.

Titus 2.

4 These two things then are the service of God, for which we were sent into this worlde: the one to resist sinne: the other to follow good workes. In respect of the first we are called soldiers, and our life a warfare upon the earth: for that as soldiers do alwaies lie in wait to resist their enemies, so ought we to resist sinne and the temptations thereof. And in respect of the second, wee are called laborers, stewards, farmers, and the like, for that as these men attende diligentlie to their gaine and increase of substance

Two parts of the service of God.

Joh. 7.

2. Cor. 10.

1. Tim. 1.

2. Tim. 2.

Phil. 1.

Heb. 10.

and 12.

Matt. 9. 10.

20.

Luk. 10.

1. Tim. 5.

Psal. 125.

Matt. 13.

in

*Particular end.**The first part,*

in this life: so should we do good works, to the glorie of God, and benefit of others heer in this life.

5 These therefore are two speciall points which a Christian man shoulde meditate upon: two speciall exercises wherein he shoulde be occupied: two speciall legs wherupon he must walke in the service of God: & finally, two wings whereby he must flie and mount up unto a Christian life. And whosoever wanteth either of these, though he had the other, yet can he not ascend to any true godlines, no more than a bird can flie lacking one of hir wings. I saie that neither innocencie is sufficient without good works: nor good works anie thing available, where innocencie from sin is not. The later is evident by the people of Israel, whose sacrifices, oblations, praiers, and other good works commended and commanded by God himselfe, were oftentimes abhominable to God: for that the doers therof lived in \* sin & wickednes, as at large the prophet Esaie declareth. The former also is made apparant by the parable of the foolish virgins, who, albeit they were innocent frō sin, yet bicause they gave not attendance, they were shut out of the doores.

And

\* And bicause they rested in the outward ceremonie onely.  
Esay. i.  
Matt. 25.

Luk. 13.  
Matt. 25.

And at the last daie of judgement Christ  
 shal say to the damned, Bicause you clo-  
 thed me not, fed me not, and did not  
 other deedes of charitie appointed to  
 your vocation: therefore go you to ever-  
 lasting fire, &c. Both these points then  
 are necessarie to a Christian to the ser-  
 vice of God: and so necessarie as one  
 without the other availeth not, as I have  
 saide. And touching the first, which is  
 resisting of sin, we are willed to do it e-  
 ven unto death, and with the losse of our  
 blood (if it were need) and in divers pla-  
 ces of Scripture, the holie Ghost willeth  
 us most diligently to prepare our selves  
 to resist the diuel manfully, which temp-  
 teth us to sin: and this resistance ought  
 to be made in such perfect maner as we  
 yeeld not wittingly and willingly toanie  
 sin whatsoever; either in worke, worde,  
 or consent of hart, insomuch that who-  
 soever shoulde give secret consent of  
 minde to the performance of a sin, if he  
 had time, place, and abilitie thereunto, is  
 condemned by the holie Scripture in  
 that sin, even as if he had committed the  
 same now in act. And touching the se-  
 cond which is good works, we are willed  
 to do the abundantly, diligētly, joyfully,  
 & incessantly, for so saith the scripture:

*How we  
 ought to re-  
 sist sin.*

Heb. 12.

Ephes. 5.

Jacob. 4.

1. Pet. 5.

Matt. 5.

Exod. 12.

Deut. 5.

*How we*

*must do*

*good works.*

*What:*

*Particular end.**The first part.*

- Eccl.9. *Whatsoever thy hand can do, do it instantly.*  
 And againe, *Walke worthe of God, fructifying in everie good worke.* And againe, S. Paul  
 Eccl.1. *saith: Let us do good works unto all men.* And  
 Gal.6. *again in the very same place, Let us never*  
*leave off to do good, for the time wil come when*  
*wee shall reape without end.* And in another  
 1. Cor.15. *place he willeth us, To be stable, immoovea-*  
*ble, and abundant in good works, knowing that*  
*our labor shall not be unprofitable.*

*A description*  
*on of a chris-*  
*tian.*

Eph.5.

6 By this it may be scene (deere brother) what a perfect creature is a good Christian, that is, as S. Paul describeth him: *The hand work of God, and creature of Christ to good works, wherein he hath prepared that he should walke.* It appeereth (I saie) what an exact life the true life of a Christian is: which is a continuall resistance of all sin, both in thought, word, & deed, and a performance or exercise of all good works, that possible he can devise to do. What an angelicall life is this? Nay more than angelicall, for that angels being now placed in their glorie, have neither temptation of sin to resist, nor can do any worke (as we may) for to increase their further glorie.

*The perfecti-*  
*on of a chris-*  
*tian.*

7 If Christians did live according to this their durie, that is, in doing all good that they might, and never consenting  
 to

ly. so evill : what neede there almost anie  
 fi. temporall lawes ? What a goodly com-  
 ul. mon wealth were christianitie ? Who wil  
 and not marvell at the rare examples of ma-  
 per. nie good forefathers of ours, wherein  
 en. such simplicitie, such truth, such consci-  
 er. ence, such almesdeedes, such sinceritie,  
 a. such vertue, such religion and devotion,  
 at. is reported to haue been ? The cause was  
 o. for that they studied upon these two  
 od. points of a Christian mans dutie, and la-  
 th. bored for the performance therof, every  
 of. man as God gave him grace. And we be-  
 ed. cause we looke not into these matters,  
 e. are become as loose and wicked in life,  
 i. as ever the Gentiles or Infidels were.  
 ce. And yet is God the same God still, and  
 d. will accept at our handes no other ac-  
 all. count, than he did of those forefathers  
 se. of ours, for the performance of these  
 ? two parts of our dutie towards him.  
 n. What then shall become of us, which do  
 e. not live in any part as they did ? And to  
 t. enter yet somewhat more into the parti-  
 co. cular consideration of these things, who  
 is there now adaies amongst common  
 to. Christians (for no doubt there be in se-  
 d. cret many servants of God which do it)  
 g. out of those which beare the name of  
 o. Christians and most stur abroad in the  
 world,

*Particular end.**The first part.*

*August. lib.*  
*2. cont. Juli.*  
*& lib. 1. de*  
*peccat. mer.*  
*cap. ult. Jo.*  
*Cassian. lib. 5.*  
*cap. 12. &*  
*deinceps.*

*Mat. 5.*

world, who is there (I saie) that taketh anie paine about the first point, that is touching the resisting of the concupiscence of sin? Which concupiscence, or naturall motion of sin, remaining in us, as a remnant of our naturall maladie in punishment of the sin of our first father Adam, is left in us now after baptisme, *ad agonem*, that is to strive withall, and to resist. But alas how many be there which do resist (as they should) these evill motions of concupiscence? Who doth ever examine his conscience of the same? Who doth not yeeld commonly consent of hart, to everie motion that commeth with pleasure: of covetousnes, of anger, of revenge, of pride, of ambition, and (above all) of lecherie, & other filthy sins of the flesh, knowing notwithstanding (by the protestation of our savior Christ himselfe) that everie such consent of hart, is as much in substance of sin, as the act, and maketh the soule guiltie of eternall damnation.

8 It is a woonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, & labor, good men in old time did take about this matter of resisting sin, & how little we take now. Job the just, having  
 lesse

esse cause to feare than we, saith of him-  
 selfe: *I did feare all my doings* (O Lord) con- Job.9.

sidering that thou dost not pardon such as of-  
 fend thee. But the good king David, which

had now tasted Gods heavie hande for  
 consenting to sin before, sheweth him-

selfe yet more carefull and fearfull in the  
 matter, when he saith: *I did meditate in*

*the night time togither with my hart, and it* Psal.76.

*was my whole exercise, & I did brush or sweepe*  
*mine owne spirit wishin me.* What a diligent

examination of his conscience, thoughts  
 and cogitations was this in a king? And

al this was for the avoiding and resisting  
 of sin: as also it was in S. Paul, who exa- 1. Cor.4.

mined his owne conscience so narrowly,  
 and resisted al temptations with such di-

lignce, and attention, as he could pro-  
 nounce of himselfe, that to his know-

ledge he was in his ministerie guiltie of  
 nothing: albeit he doth confesse in an-

other place, that he had most vile and 2. Cor.12.

strong temptations of the flesh laide  
 upon him of the Diuell by Gods ap-

pointment. Yet by the grace of Christ  
 he resisted and overcame all. For the

better perfourmaunce whereof, it is  
 likely that he used also these externall

helpes and remedies of true fasting,  
 earnest praicng, diligent watching,  
 and

*Particular end.**The first part,*

2. Cor 6.  
and 11.  
1. Tim. 1.  
1. Cor. 9.

*Remedies  
used by the  
ancient fa-  
thers for re-  
sisting of sin.*

and severe chastising of his bodie by continuall and most painfull labor in his vocation, wherof he maketh mention in his writings. As also all godly men (by his example) have used the like helps since, for the better resisting of sinfull temptations when need required, & the like. Whereof I could heere recite great store of examples out of the holie fathers: which would make a man to wonder, and affraid also (if he were not past feare) to see what extreme paine, & diligence those first Christians took, in watching everie little sleight of the divell, and in resisting everie little temptation or cogitation of sin: whereas we never thinke of the matter, nor make account either of cogitation, consent of hart, word, or work: but do yeeld to all, whatsoever our concupiscence mooveth us unto, do swallow downe every hooke laid us by the divel: and most greedily do devour every poisoned pleasant bait which is offered by the enimie for the destruction of our soules: and thus much about resisting of sin.

*How much  
we faile in  
doing good  
works.*

9 But now touching the second point which is continnall exercising of our selves in good works, it is evident in it selfe, that we utterly faile (for the most part

part of us) in the same I have shewed before how we are in scripture commanded to do them, without ceasing, & most diligently whiles we have time of day to do them in: for as Christ saith: *The night will come when no man shall worke anie more.* I might also shew how certain of our forefathers the saints of God, were most diligent and carefull in doing good works in their daies, even as the husbandman is carefull to cast seede into the ground whiles faire weather lasteth, & the merchant to laie out his money whiles the good market endureth. They knew the time would not last long which they had to worke in: and therefore they bestirred themselves whiles opportunitie served: they never ceased, but came from one good worke to another, well knowing what they did, and how good and acceptable service it was unto God.

Joh. 6.

Gal 6.  
Phil. 2.

10 If there were nothing else to prove their wonderful care & diligence therein: yet the infinite \* monuments of their almsdeeds, yet extant to the world are sufficient testimonies of the same: perfitious and very ill uses: yet even then also were they sometimes sufficient testimonies of a great care to do well (so far as their knowledge served them) in so many as did not wilfully erre, but were desirous to know the truth, and to do accordingly. And so may so those be (in such a sense) examples to us.

B.

\* Although many such things were done to sufficient

to wit, the infinit churches builded, and indued with great and abundant maintenance for the ministers of the same: so manie schooles, colleges, universities: so manie bridges, highwaies and publike commodities. Which charitable deeds (and a thousand mo both private and publike, secret and open, which I cannot report) came out of the purses of our good ancestors: who oftentimes not onely gave of their abundance, but also saved from their own mouthes, and bestowed it upon deedes of charitie, to the glorie of God, and benefit of others. Whereas wee are so far off from giving away our necessities, as we will not bestow our verie superfluities: but will imploy them rather vpon hauks and dogs, and other bruit beasts, and sometimes also vpon much viler uses, than to the reliefe of our poore brethren.

II Alas (deere brother) to what a carelesse and senselesse estate are we come; touching our owne salvation and damnation? Saint Paule crieth out unto us; *Worke your owne salvation with feare and trembling: and yet no man for that maketh account thereof.* Saint Peter warneth us gravely and earnestly; *Brethren, take you great care to make your vocation and election*

Phil. 2.

2 Pet. 1.

lection sure by good workes : and yet who  
 (almost) wil thinke upon them ? Christ  
 himselfe thundreth in these words, *I tell*  
*you, make your selves friends ( in this world )* Luk. 16.  
*of unjust mammon, that when you faint they*  
*may receive you into eternall tabernacles.*  
 And yet for all that we are not mooved  
 cheerwithall : so dead we are, and lum-  
 pish to all goodnes.

12 If God did exhort us to good  
 deeds for his owne commoditie, or for  
 any gain that he is to take therby : yet in  
 reason we ought to pleasure him therein,  
 seeing we have received al from his one-  
 ly liberality before. But seeing he asketh  
 it at our hands for no need of his owne,  
 but only for our gaine, & to pay us home  
 again with advantage : it is more reason  
 we should harken unto him. If a com-  
 mon honest man upon earth should in-  
 vite us to do a thing, promising us of his  
 honestie a sufficient reward, we woulde  
 beleeeve him : but God making infinite  
 promises unto us in scripture of eternall  
 reward to our wel doing (as that we shal  
 eate with him, drinke with him, raigne  
 with him, possesse heaven with him,  
 and the like ) can not moove us not-  
 withstanding to the workes of charitie.  
 But bicause those forefathers of ours  
 were

Luk. 22.  
 Matt. 13.  
 Rom. 8.  
 Apoc. 22.

*Particular end.**The first part.*

were mooved heere withall, as having  
harts of softer mettall than ours are of,  
therefore they brought forth such abun-  
dant fruit as I have shewed.

*The different  
state of a  
good & evill  
man at the  
day of death.*

13 Of all this then that I have said, the  
godly Christian may gather, first the la-  
mentable estate of the worlde at this  
day, when amongst the small number of  
those which beare the name of Christi-  
ans, so manie are like to perish for not  
performing of these two principall  
points of their vocation. Secondly, hee  
may gather the cause of the infinite dif-  
ference of reward for good and evill in  
the life to come, which some men will  
seeme to marvell at: but indeed is most  
just and reasonable, considering the great  
diversitie of life in good and evill men  
whiles they are in this worlde. For the  
good man doth not onely endeavor to a-  
void sin: but also by resisting the same,  
daily and hourly increaseth in the favor  
of God. The loose man by yeelding con-  
sent to his concupiscence, doth not on-  
ly loose the favor of God, but also dou-  
bleth sin upon sin without number. The  
good man, besides avoiding sin, doth in-  
finite good works, at the least wise in de-  
sire and hart, where greater abilitie ser-  
veth not. But the wicked man neither in

hart

part or deed doth any good at all, but  
 rather seeketh in place thereof to do  
 hurt. The good man imploieeth all his  
 mind, hart, words, and hands to the ser-  
 vice of God, and of his servants for his  
 sake. But the wicked man bendeth al his  
 force and powers both of bodie & mind,  
 to the service of vanities, the world and  
 his flesh. Insomuch, that as the good  
 man increaseth hourly in the service of  
 God, to which is due increase of grace,  
 and glorie in heaven: so the evill from  
 time to time, in thought, word or deed,  
 or in all at once, heapeth up sin & dam-  
 nation upon himselfe, to which is due  
 vengeance, and increase of torments in  
 hell: and in this contrarie course they  
 passe over their lives for twentie, thirtie,  
 or fortie yeeres, and so come to die. And  
 is it not reason now, that seeing there is  
 so great diversitie in their estates: there  
 should be as great or more diversitie al-  
 so, in their rewarde? Especially seeing  
 God is a great God, and rewardeth smal  
 things with great wages, either of ever-  
 lasting glorie, or everlasting pain. Third-  
 and lastly, the diligent and carefull  
 christian may gather of this what great  
 cause he hath to put in practise the god-  
 ly counsell of Saint Paul, which is,

*That*

*Particular end.**The first part.*

Gal. 6.

*That every man should proove and examine his owne works. And so be able to judge of himselfe, in what case he standeth: and if upon this examination he finde himselfe awrie, to thanke God of so great benefite, as is the revealing of his danger, whiles yet there is time and place to amend. No doubt many perish daily by Gods justice in their owne grosse ignorance: who if they had received this speciall favour, as to see the pit before they fell in, it may be they would have escaped the same. Use Gods mercie to thy gain then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true Christian life: resolve thy selfe to begin now, and cast not away wilfully that precious soul of thine, which Christ hath bought so deere, & which he is most readie to save, and to indue with grace and eternall glorie, if thou wouldest yeeld the same into his hands, and be content to direct thy life according to his most holy, easie, and sweete commandements.*

CHAP. V.

Of the severe account that we must yeeld  
to God of the matters  
aforesaid.

**A**mongst other points of a prudent servant this is to be esteemed one principall, to consider in everie thing committed to his charge, what account shall be demanded touching the same: also what maner of man his master is: whether gentle, or rigorous, milde or sterne, carelesse or exquisite in his accounts: also whether he be of abilitie to punish him at his pleasure, finding him faultie: and finally, how he hath dealt with others before in like matters: for according to these circumstances (if he be wise) he will governe himselfe, and use more or lesse diligence in the charge committed.

*A principall  
point of wis-  
dome in a  
servant.*

2 The like wisdom would I counsel a Christian to use, in the matters before recited: to wit, touching our end for which God sent us hither, and the two principall points therof enjoined for our exercise in this life: to consider (I saie) what account we shall be demanded for the same, in what manner, by whome, with what severitie, with what danger

D

of

*A necessarie  
consideration*

Of account.

The first part.

of punishment, if we be found negligent and retchlesse therein.

3 For better understanding whereof it is to be noted first, with what order, & with what ceremonies, and circumstances God gave us this charge, or rather made and proclaimed this lawe of our behavior and service towards him. For albeit he gave the same cōmandement to Adam in the first creation, and imprinted it afterwards by nature into the hart of each man before it was written (as S. Paul testifieth) yet for more plaine declarations sake, and to convince us the more of our wickednes (as the same Apostle noteth) he published the same law in writing tables, upon the mount Sinay: but with such terror, and other circumstances of majestic (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breakers thereof. Let any man read the nineteenth chapter of Exodus, and there he shal see what a preparation there was for the publishing of this law. First God calleth Moses up to the hill, and there reckoneth up manie of the benefirs which he had bestowed upon the people of Israell: and promiseth them many mo, if they would keepe the law which he was then to give them.

Rom. 2.

Rom. 7.

Gal. 3.

Heb. 12.

Exod. 19.

The dreadful  
publication  
of the law.

genthem. Moses went to the people, and returned answer againe, that they would keepe it. Then caused God the people to be sanctified against the third day, to stand with all their garments, and that no man should companie with his wife: also to be charged that none upon pain of death should presume to mount up to the hill but Moses alone, and that who ever should dare but to touch the hill, should presently bee stoned to death. When the third day was come, the Angels (as S. Steeven interpreteth it) were ready to promulgate the law. The trumpets sounded mightily in the aire; great thunder brake out from the skie, with three lightnings, horrible clouds, thick mists, and terrible smoke rising from the mountaine. And in the middest of all this majestie, and dreadfull terror, God spake in the hearing of all: *I am thy Lord* Exod. 20.  
*God which have brought thee out of the lande* Deut. 5.  
*of Egypt: me onely shalt thou serve:* and the best which followeth, containing a perfect description of our dutie in this life, commonly called the ten commandments of God.

5 All which terror and majestie, the apostle himselfe, as I have said, applyeth to this meaning, that wee shoulde greatly

greatly tremble to breake this law, delivered us with such circumstances of dread and feare: signifieng also heereby that the exaction of this law, must need bee with greater terror at the daie of judgement, seeing that the publication thereof, was with such astonishment and dread. For sowe see alwaies great principles lawes to bee executed upon the offenders with much more terror than they were proclaimed. And this may be a forcible reason to moove a Christian to looke unto his dutie.

**Gods punish-  
ments.**

Gen. 3.

Gen. 7.

Gen. 19.

1. Reg. 28.

2. Reg. 12.

5 Secondly, if we consider the sharpe execution used by God upon offenders of this lawe, both before it was written and since; we shall finde great cause of feare also: as the woonderfull punishment upon Adam, and so many millions of people besides, for his one fault: the drowning of all the world together: the burning of Sodom and Gomorra with brimstone: the reprobation of Saul: the extreme chastisement of David, and the like. Which all being done by God with such rigor, for lesse and fewer sins than ours are, and also upon them, whom he had more cause to spare than he hath to tolerate us; may bee admonishment what we must looke for at Gods hands

for

delin for breach of this law of serving him in  
s of this life.

6 Thirdly, if we consider the speeches *Christ's spee-*  
eed and behaviour of our Lord and maister *ches.*  
ie of Christ in this matter, we shall have yet  
tion more occasion to doubt our owne case:  
and who albeit he came now to redeeme us,  
prin and to pardon all, in all mildnes, humi-  
e of litie, clemencie and mercie: yet in this  
char point of taking accounts, he is not wont  
ay be to shew but austeritie & great rigor, not  
stia onely in words, and familiar speeches  
with his Apostles: but also in examples  
arpe and parables to this purpose. For so in  
den one parable hee damneth that poore  
tter servant to hell (where should be wee- *Matt. 25.*  
se of ping & gnashing of teeth) onely for that  
nish he had not augmented his talent deli-  
lion vered him. And Christ confesseth there  
: the of himselfe, that he is a hard man, rea-  
: the ping where he sowed not, and gathering  
with where hee cast not abroad: expecting  
: the also advantage at our hands, for the ta- *Matt. 24.*  
d the lents lent us, and not accepting only his  
with owne againe. And consequently threa-  
that tening much more rigor to them which  
m he shall mispend his talents, as the most of  
th re us do. Again, hee damneth the servant  
nent whom he found asleep: he damneth the *Matt. 21.*  
ands poore man, which was compelled to  
for

Of account.

The first part.

Matt. 25.

come in to the wedding, onely for that he came without a wedding garment: he damned the five foolish virgins, for that they had not their oile with them, and were not readie (jump at the very howr) to go in with him, and would not knowe them when they came after: and finally, he promiseth to damne all those (without exception) which shall worke iniquitie, as S. Mattheu testifieth.

Matt. 13.

Luk. 18.

Matt. 19.

Job. 14.

Joh. 2.

7 Moreover, being asked by a certaine ruler on a time, how he might be saved: hee woulde give him no other hope (so long as he sought saluatiō by his works) though he were a prince, but onely this: *If thou wilt enter into life, keepe the commandements of God.* And talking with his disciples at another time of the same matter, he giveth the no other rule of their life, but this: *If yee love me, keepe my commandements.* As who shuld say, if you were never so much my disciples, if ye breake my commandements, there is no more love nor friendship betwixt us. And S. John (which best of all others knew his meaning heerin) expoundeth it in this sense, when he saith: *If a man (saith he) knoweth God, and yet keepeth not his commandements, hee is a liar, and the truth is not in him.* And more yet (to take away all hope

or expectation from his disciples of any other way pleasing him than by keeping his commandements ) he saith in another place, that *He came not to take away the law, but to fulfill it* : and straight- way he inferreth upon the same ? *Who- soever therefore shall breake one of the least of these commandments shall be called the least in the kingdome of heaven.* For which cause at his departure out of the world, the very last words that he spake to his Apostles were these, that *They should teach men to observe all his commandments whatsoever.* Matt. 5.

8 By which appeereth the severe mea- ning that Christ had touching our ac- count for the keeping of his comman- dements in this life. The which also may be gathered by that, being asked whe- ther the number were smal of them that should be sayed : he counselleth men to strive to go into the straight gate : for that, many should be shut out, yea even of them which had eaten and droonken with him, and had enjoied the corporall presence of his blessed bodie, but had not regarded to live as he commanded them. In which case he signifieth, that no respect or friendship must take place with him at the last day : for which cause

Of account.

The first part.

Joh. 5.

Matt. 5.

Mat. 12.

he saide to the man whome he had healed at the fish pooles side in Jerusalem. Behold, now thou art whole, see thou sinne no more, least woorse come to thee than before. And generally he warneth us in S. Mat thewes Gospell, that we agree with our adversaries, and make our accounts straight in this life: otherwise we shall pay the uttermost farthing in the life to come. And yet more severely he saith in another place; that *We shall render account at the day of judgement, for everie idle word which we have spoken.*

9 Which day of judgement he warneth us of before, and foretellethe the rigor and danger in sundrie places of holy scripture, to the end we should prevent the same: and so direct our lives while we have time in this world, as we may present our selves at that day without feare and danger, or rather with great joy and comfort: when so manie thousands of wicked people shall appeere there, to their eternall confusion.

Of the day of judgement.

10 And bicause there is nothing which so fitly sheweth the severitie of Christ in taking our account at the last day, as the order and maner of this judgement described most diligently by the holie scripture it selfe: it shall make much for

our

our purpose, to consider the same. And first of all, it is to be noted, that there be two judgements appointed after death: whereof the one is called particular: whereby each man presently upon his departure from this world, receiveth particular sentence, either of punishment, or of glorie, according to his deedes in this life (as Christs owne wordes are) whereof we have examples in Lazarus & the rich glutton, who were presently carried the one to paine, the other to rest, as S. Luke testifieth. And to doubt of this were obstinacie, as S. Austen affirmeth. The other judgement is called generall, for that it shall be of all men together in the end of the worlde, where shall a final sentence be pronounced (either of reward or punishment) upon all men that ever lived, according to the works, which they have done, good or bad, in this life: & afterward never more question bee made of altering their estate, that is, of easing the paine of the one, or ending the glorie of the other.

II Now as touching the first of these two judgements, albeit the holie ancient fathers, especially Saint Austen, do gather and consider divers particulars of great severitie and feare (as the pas-

*Two judgements after death.*

Joh. 5.  
Matth. 25.  
and 16.  
Luk. 16.

*Lib. 2. de anima, cap. 6.*

2. Cor. 5.

*The particular judgement.*

*Aug. tract. 42. in Joh.*

sage of our soule from the bodie to the tribunall seate of God, under the custodie both of good and evill angels: the feare thee hath of them: the sudden strangenes of the place where she is: the terror of Gods presence: the straight examination she must abide, and the like: ) yet for that the most of these things are to be considered also in the seconde judgement which is generall: I will passe over to the same, noting onely certaine reasons yeilded by the holie fathers, why God after the first judgement wherein he had assigned to each man according to his deserts in particular, would appoint moreover this second generall judgement. Whereof the first is, for that the bodie of man rising from his sepulchre, might be partaker of the eternall punishment or glorie of the soule: even as it hath beene partaker with the same, either in vertue or vice in this life. The second is, that as Christ was dishonored and put to confusion heere in the world publikely: so much more he might shew his majestie and power, at that daie in the sight of all creatures: and especiallie of his enemies. The third is, that both the wicked & good might receive their reward openlie, to more confusion, and hart-

Why there  
be two judg-  
ments ap-  
pointed.

1

2

3

51  
*The first Chapter.*

*Of accounts.*

4

heart-griefe of the one, & to the greater  
joy and triumph of the other, who com-  
monly in this world have beene over-  
borne by the wicked. The fourth is, for  
that evill men when they die, do not cō-  
monlie carrie with them all their demer-  
it and evill: for that they leave behinde  
them either their evill example, or their  
children, and familiars corrupted by  
them: or else bookes and meanes which  
may in time corrupt others. All which  
being not yet done, but cōming to passe  
after their death, they cannot so conve-  
niently receive their judgement for the  
same presently: but as the evill falleth  
out, so their paines are to be increased.  
The like may be said of the good. So that  
(for examples sake) Saint Paules glory  
is increased daily and shall be unto the  
worlds end, by reason of them that daile  
profit by his writings and example: and  
the paines of the wicked are for the like  
reason daily augmented. But at the last  
day of judgement, shall be an end of all  
our doings, and then it shall be seen evi-  
dently, what each man is to have in the  
justice, and mercie of God.

*Consider we  
this reason  
good Reader.*

12 To speake then of this seconde *Of the gene-*  
judgement generall and common for all *rall day of*  
the world, wherein as the scripture saith: *judgement*  
God

Of account.

The first part.

God shall bring into judgement euerie error which hath beene committed. There are diuers circumstances to be considered, & diuers men do set down the same diuerslie: but in mine opinion, no better, plainer, or more effectuell declaration can be made thereof, than the very scripture maketh it selfe, setting foorth unto us in most significant words, all the maner, order, and circumstances with the preparation thereunto as followeth.

13 At that day there shal be signes in the sun, and in the moon, & in the stars: the sun shall be darkened: the moon shal give no light: the stars shal fall from the skies: & all the powers of heaven shall be mooued: the firmament shall leave his situation with a great violence: the elements shall be dissolved with heat: & the earth, with all that is in it, shal be consumed with fire: the earth also shal mooue of hir place, & shal flie like a litle deer or sheepe. The distres of nations upon the earth shal be great, by reason of the confusion of the noise of the sea & fluds, and men shal wither away for fear and expectation of these things, that then shall come upon the whole world. And then shall the signe of the son of man appeere in the skie, and then shall all the tribes

Luk. 21.  
Matt 24.  
Mark. 13.

Isai. 13.

of

of the earth mourne and waile: and they  
 shall see the son of man comming in the  
 clouds of heaven with much power and  
 glorie, great authoritie & majestic. And  
 then in a moment, in the twinckling of  
 an eie, he shall sende his Angels with a  
 trumpet, and with a great crie at mid-  
 night, and they shall gather together his  
 elect from the fower parts of the worlde,  
 frō heaven to earth. All must be presen-  
 ted before the judgement seat of Christ,  
 who will bring to light those things  
 which were hidden in darknes, and will  
 make manifest the thoughts of mens  
 harts: and whatsoever hath been spoken  
 in chambers in the ear, shall be preached  
 upon the house top. Account shall be as-  
 ked of everie idle word, & he shall judge  
 our verie righteousnes it selfe. Then shall  
 the just stand in great cōstancie against  
 those which have afflicted them in this  
 life: and the wicked seeing that, shall be  
 troubled with an horrible feare, and shall  
 saie to the hils; Fall upon us, and hide us  
 frō the face of him that sitteth upon the  
 throne, and from the anger of the lamb,  
 for that the great day of wrath is come.  
 Then shall Christ separate the sheepe  
 from the goates, and shall put the sheepe  
 on his right hande, and the goates on  
 the

1. Cor. 15.

Matt. 25.

2. Cor. 5.

1. Cor. 4.

Luk. 12.

Psal. 74.

Sap. 5.

Luk. 23.

Apoc. 6.

Matth. 25.

the left, and shall saie to those on the right hand: Come yee blessed of my father, possesse the kingdome prepared for you from the beginning of the worlde: I was hungrie and you gave me to eate: I was a stranger, and you gave me harbor: I was naked, and you clothed me: I was in prison, and you came to me. The shall the just say, O Lord, when have we done these things for thee? And the King shall answer: Trulie when you did them to the least of my brothers, you did it to mee. Then shall he saie to them on his left hand: Depart from me (you accursed) into everlasting fire, prepared for the diuell and his angels: for I was hungrie, & you fed me not: I was a stranger, & you harboured me not: I was naked, & you clothed me not: I was sick, & in prison, and you visited me not. Then shall they saie: O Lord, when have we seene thee hungrie or thirstie, or a stranger, or naked, or sicke, or in prison, & did not minister unto thee? And he shal answer: Verilie, I tell you, seeing you have not done it to one of these lesser, you have not done it to mee. And then these men shall go into eternall punishment: and the just into life everlasting.

14 Tell me what a dreadfull preparation

tion is heer laid downe? How many circumstances of fear and horror? It shall be (saith the scripture) at midnight, when commonly men are asleepe: it shall be with hidious noise of trumpets, sounde of waters: motion of all the elements: what a night will that be trowest thou, to see the earth shake: the hills and dales mooved from their places: the moone darkened, the stars fall downe from heaven, the whole element shivered in peeces, and al the world on a flaming fire?

15 Can any toong in the world expresse a thing more forcible than this matter is expressed by Christ, the Apostles, and prophets themselves? What mortal hart can but tremble in the midst of this unspeakable terror? It is marvell if the very just men & the Angels themselves are said to feare it? And then (as S. Peter reasoneth) *If the just shall scarce* 1. Pet. 4. *be saved: where shal the wicked man, & sinner appeere?* What a dreadfull daie will it be for the careles & loose Christian (which hath passed his time pleasantly in this world) when he shall see so infinite a sea of feares and miseries to rush upon him?

16 But besides all these most terrible & fierce preparations, there will be manie other matters, of no lesse dreadfull consideration:

sideration : as to see all sepulchers open at the sound of the trumpet, & to yeeld foorth all their dead bodies, which they have received from the beginning of the worlde: to see all men, women and children, Kings and Queenes, Princes and Potentates, to stand there naked in the face of all creatures: their sins reuealed, their secret offences laid open, done and committed in the closets of their palaces, and they constrained and compelled to give accounts of a thousand matters, wherof they would disdaine to have been told in this life: as how they have spent the time : how they have imployed their wealth: what behaviour they have used towards their brethren : how they have mortified their senses : how they have ruled their appetites : how they have obeyed the inspirations of the holy Ghost : and finally how they used all good gifts in this life ?

*The demands  
at the last  
day.*

17 Oh (deere brother) it is impossible to expresse what a great treasure a good conscience will be at this daie : it will be more woorth than ten thousand worlds, for wealth will not helpe : the iudge will not be corrupted with money : no intercession of worldly friends shall prevaile for us at that daie, no not of the angels  
them.

themselves : whose glorie shall be then  
as the prophet saith: To binde kings in fet- Psal. 149  
ters, and noble men in iron manacles, to exe-  
cute upon them the judgements prescribed, and  
this shall be glorie to all his saints. Alas, what  
will all those wise people do then, that  
now live in delites, & can take no pain in  
the service of God ? What shift will they  
make in those extremities ? Whither will  
they turne them ? Whose helpe will they  
crave ? They shall see all things crie  
vengeance about them : all things yeeld  
them cause of feare and terror : but no-  
thing to yeeld them any hope or com-  
fort. Above them shall be their judge of-  
fended with them for their wickednes ;  
beneath them hell open, and the cruell  
fornace readie boiling to receiue them :  
on the right hand shall be their sins ac-  
cusing them ; on the left hand the diuels  
ready to execute Gods eternal sentence  
upon them : within them their consci-  
ence gnawing ; without them all dam-  
ned soules bewailing : on everie side the  
world burning. Good Lord what will the  
wretched sinner do, environed with all  
these miseries ? How will his hart sustain  
these anguishes ? What way will he take ?  
To go back is impossible : to go forward  
is intolerable. What then shall he do, but  
(as

*A pitifull  
case.  
Anselm.*

*Of account.**The first part.*

Matt 24.

Apoc. 6.

Apoc 9.

(as Christ foretelleth) he shal drie up for verie feare: seeke death, and death shall flie from him: crie to the hils to fall upon him, and they refusing to do him so much pleasure, he shall stand there as a most desperate forlorne, and miserable caitife wretch, untill hee receive that dreadfull and irrevocable sentence: Go you accursed into everlasting fire.

Matt. 25.

*The last sentence pronounced.*

18 Which sentence once pronounced, consider what a dolefull crie & shout will straight follow. The good rejoicing and singing praises in the glorie of their Saviour, the wicked bewailing, blaspheming, and cursing the day of their natiuitie. Consider the intolerable upbraiding of the wicked infernall spirits, against these miserable cōdemned souls, now delivered to them in praie for ever. With how bitter scofs & taunts will they hale them on to torments? Consider the eternall separation that then must be made offathers & children; mothers and daughters; friends & companions: the one to glorie, the other to confusion, without ever seeing one the other again: & (that which shall be as great a griefe as any other: if it be true that some conceive, that our knowledge one of another here on earth shall so far remaine) the

the son going to heaven shall not pittie  
his owne father or mother going to hell,  
but shall rejoyce at the same, for that it  
turneth to Gods glorie for the executi-  
on of his justice. What a separation (I  
say) shal this be? What a farewell? Whose  
hart would not breake at that daie, to  
make this separation, if a hart could  
breake at that time, & so end his paines?  
But that will not bee. Where are all our  
delites now? Where are all our pleasant  
pastimes becom? Our bravery in a parel,  
our glistering in gold, our honor don to  
us with cap & knee, all our delicate fare,  
al our musik, al our wanton dalliances &  
recreations we were wont to have, al our  
good friends & merry cōpanions, accu-  
stomed to laugh, and to disport the time  
with us? Where are they become? Oh  
(deer brother) how sower wil all the ple-  
sures past of this worlde seeme at that  
hour? How doleful wil their memorie be  
unto us? How vain a thing wil al our dig-  
nities, our riches, our possessiōs appeer?  
And on the contrarie side, how joiful wil  
that man be, that hath attended in this  
life to live vertuously, albeit with pain &  
contempt of the world? Happy creature  
shal he be that ever he was born, and no  
tong but Gods can expres his happines.

Of accounts.

The first part.

The conclusion.

Mark. 13.

Matt. 24.

A godly exhortation of Christ.

19 And now to make no other conclusion of all this, but even that which Christ himselfe maketh: let us consider how easie a matter it is now for us (with a little paine) to avoid the danger of this day, and for what cause it is foretolde us by our most mercifull judge and Savior, to the end wee should by our diligence avoide it. For thus he concludeth after all his former threatnings; *Videte, vigilate, &c.* Looke about you, watch and praie yee, for you knowe not when the time shall be. But as I say unto you, so I say unto al, be watchful. And in another place, having reckoned up all the particulars before recited, lest any man shuld doubt that all should not be fulfilled, he saith; *Heaven & earth shal passe, but my words shal not passe.* And then he addeth this exhortation; *Attend therefore unto your selves that your harts be not overcome with banquetting, & drunkennes, and with the cares of this life, & so that day come upon you suddenly. For he shall come as a snare upon them which inhabit the earth: be you therefore watchfull, and alwaies praie, that you may be woorthie to escape all these things which are to come, and to stand confidently before the Son of man at this daie. What a friendly & fatherly exhortation is this of Christ? Who could desire a*

more

*The first Chapter.**Of accounts.*

more kind, gentle, or effectually forewarning? Is there any man that can plead ignorance hereafter? The very like conclusion gathered S. Peter out of the promises, when he saith, *The daie of the Lord shall come as a theefe: in which the elements shall be dissolved, &c.* Seeing then all those things must be dissolved: what manner of men ought we to be in holy conversation, and pietie, expecting and going on to meete the comming of that daie of the Lord, &c. This meeting of the day of judgement (which S. Peter speaketh of) is an earnest longing after it, which never is had, untill first there go before a due examination of our estate, and speedy amendment of our life past. Therefore saith most notably the wise man; *Provide thee of a medicine before the sore come, and examine thy selfe before judgement: and so shalt thou finde propitiation in the sight of God.* To which S. Paule agreeth when he saith, *If we would judge our selves, we should not be judged.* But bicause no man entreth into due judgement of himselfe, and of his owne life: thereof it cometh, that so few do prevent this latter judgement, so few are watchfull, and so many fall a sleep in ignorance of their owne danger. Our Lord give us grace to looke better about us.

2. Pet. 3.

Eccle. 18.

1. Cor. 11.

CHAP.

## CHAP. VI.

*A consideration of the nature of sin, and of the sinner: for the justifying of Gods severitie shewed in the Chapter before.*

**T**O the ende that no man may justly complaine of the severe account which God is to take of us at the last day, or of the severitie of his judgement set downe in the Chapter before: it shall not be amisse to consider in this chapter the cause why God doth shew such severitie against sin and sinners, as both by that which hath been said doth appeer, & also by the whole course of holy scripture, where he in every place almost denounceth his extreme hatred, wrath, & indignation against the same: as wher it is said of him; that *He hateth all those that work iniquitie. And that both the wicked man & his wickednes, are in hatred with him.* And finally that the whol life of sinners, their thoughts, words, & works, yea and their good actions also are abominations in his sight, whiles they live in sin. And that (which yet is more) hee cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy ghost testifieth: and therefore

*Gods hatred to sinners.*

*Psal. 5.*

*Psal. 14.*

*Prov. 15.*

*Job 11.*

*Esa. 1.*

*Psal. 13.*

*Psal. 49.*

*Eccle. 15.*

maruell if he shew such rigor to him  
the last daie, whom he so greatly ha-  
th and abhorreth in this life.

2 There might be many reasons al-  
lged of this, as the breach of Gods  
commandements, the ingratitude of a  
unner in respect of his benefits, and the  
ke: which might justifie sufficiently his  
dignation towards him. But there is  
one reason above the rest, which openeth  
the whole fountaine of the matter: and  
that is, the intolerable injurie done un-  
to God, in everie sin that wittingly we do  
commit, which indeed is such an oppro-  
rious injurie, and so dishonorable, as  
no meane potentate coulde beare the  
same at his subjects handes: and much  
lesse God himselfe ( who is the God of  
majestie) may abide to have the same so  
often iterated against him, as common-  
it is by a wicked man.

*The reason  
why God so  
hateth a sin-  
ner.*

3 And for the understanding of this  
injurie, we must note, that every time we  
commit such a sin, there doth passe through  
our hart (though we marke it not) a cer-  
taine practike discourse of our under-  
standing ( as there doth also in everie  
other election) wherby we lay before us,  
on the one side, the profit of that sin,  
which we are to commit, that is the plea-  
sure

*The nature of sin.*

64  
*The first part.*

*The injurie  
done to God  
by sin.*

Matt. 27.  
Mark. 15.

sure that draweth us to it: and on the other part, the offence of God, that is the leasing of his friendship by that sin we do it: and so having as it were the balances there before us, and putting God in one ende, and in the other the afore said pleasure: we stand in the midst deliberating and examining the waight of both parts, & finally, we do make choise of the pleasure and do reject God: that is, we do choose rather to lease the friendship of God, with his grace, and whatsoever he is woorth besides, than to lose that pleasure and delectation of sin. Now what thing can be more horrible, than this? What can be more spitefull to God, than to prefer a most vile pleasure before his majestie? Is not this woorse than that intolerable injurie of the Jewes, who chose Barrabas the murderer, and rejected Christ their Savior? Surely how heinous soever that sin of the Jewes were, yet in two points this doth seeme to exceed it: the one in that the Jewes knew not whom they refused in their choise, as we do; the other in that they refused Christ but once, and we do it often, yea daily and howerly, when with advisement we give consent in our harts unto sin.

4 And is it marvell then that God  
 cauleth so severely and sharpely in the  
 world to come, with wicked men who  
 use him so opprobriously and con-  
 temptuously in this life? Surely the ma-  
 lice of a sinner is great towards God,  
 and he doth not onely dishonor him by  
 contempt of his commandements, and  
 by preferring most vile creatures before  
 him: but also beareth a secret hatred &  
 udge against his majestie, and would  
 if it laie in his power) pull him out  
 of his seate, or (at the leastwise) with-  
 drawe him from the world, where were no GOD at all to punish  
 him after this life. Let everie sinner  
 examine the bottome of his conscience  
 on this point, whether hee coulde not  
 be content, there were no immortality  
 of the soule, no reckoning after this life,  
 no judge, no punishment, no hell, and  
 consequently no GOD, to the end hee  
 might the more securely enjoy his plea-  
 sures?

*The malice  
 of a sinner  
 towards  
 God.*

5 And bicause God (which searcheth  
 the hart and reins) seeth well this trai-  
 terous affection of sinners towards him,  
 working within their bowels how smooth  
 ever their wordes are: therefore hee  
 denounceth them for his enemies in  
 the Scripture, and professeth open war

*Sap. 1.  
 Rom 8.  
 Psal. 7.  
 Rom. 5.  
 1. Joh. 3.  
 Jacob. 4.*

E and

*The nature of sin.**The first part.*

*Sinners enemies to God,  
and God to  
them.*

*Such like  
also.  
Esaï, 26. 11.*

*Psal 90.*

and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but scellie woorms of the earth) when they have such an enemy to fight against them, as doth make the verie heavens to tremble at his looke. And yet that it is so, heare what he saith, what hee threatneth, what hee thundreth against them. After hee had by the mouth of Esaie the prophet repeated manie sins abhominable in his sight (as the taking of bribes, oppressing of poore people, and the like) hee describeth the doers thereof, as his open enemies, saying. *Thus saith the Lord of hosts, the strong Lord of hosts of Israell: Behold, I will be revenged upon my enemies, and will comfort my self in their destruction.* And the prophet David, as he was a man in most high favour with God, and made verie privie to his secrets: so he very much doth utter this severe meaning and infinite displeasure in God against sinners, calling them his enemies, vessels of his wrath, and ordained to eternall ruine and destruction: & complaineth that the world will not believe this point. *An unwise man (saith he) will not learne this, neither will the fool understand it.* What is this? How sinners after they be sprong up, and workers of iniquitie

iniquitie (after they have appeared to the world) do perish everlastingly? And what is the reason of this? Hee answereth immediately; *Because thine enemies (O Lord) behold, O Lord, thine enemies shall perish, and all those that worke iniquitie shall be consumed.* By this we see, that all sinners be enemies to God, and God to them, and we see also upon what ground and reason. But yet for the further justifying of Gods severitie) let us consider in what measure his hatred is towards sin: how great; how farre it proceedeth; within what bounds it is comprehended; or if it hath anie limits or bounds at all, as indeed it hath not, but is infinite, that is, without measure, or limitation. And (to utter the matter as in truth it standeth) if all the tongues in the world were made one tongue: and all the understandings of all creatures (I meane of angels & men) were made one understanding: yet could neither this tongue expresse, nor this understanding conceive the great hatred of Gods hart towards everie sin, which we do wittingly commit. And the reason heereof standeth in two points. First, for that God by how much more he is better than we are: by so much more he loveth good-

*Gods hatred infinite against sinners.*

*The nature of sin.**The first part.*

nes and hateth sin, than we do : and because he is infinitely good ; therefore his love to goodnes is infinite : as also his hatred to evill, and consequently his rewards to them both are infinite, the one in hell, the other in heaven.

*Why every  
sin deserveth  
infinite pu-  
nishment.*

6 Secondly, we see by experience, that how much more great and woorthie the person is, against whom an offence is committed, so much greater the offence is : as the selfe-same blow given to a servant, and to a prince differeth greatly in offence, and deserveth different hatred and punishment. And for that everie sin which we advisedly commit, is done directly against the person of God himselfe, as hath bin declared before, whose dignitie is infinite : therefore the offence or guilt of everie such sin is infinite, and consequently deserveth infinite hatred, and infinite punishment at Gods hands. Heereof followeth the reason of divers things both saide and done by God in the scriptures, and taught by Divines touching the punishment of sin, which seeme strange unto the wisdom of the world, & indeed scarce credible. As first of all, that dreadfull punishment of eternall and irrevocable damnation of so manie thousands, yea millions of Angels

Rom. 8.  
1. Cor. I.

*The punish-  
ment of an-  
gels.*

created

created to glorie, with almost infinite perfection, and that for one onely sinne, once cōmitted, & that onely in thought, as divines do holde. Secondly, the rigorous punishment of our first parents Adam and Eve, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselves, and all the creatures of the earth for the same, and all their children & offspring after them, both before the incarnation of Christ, and since: (for albeit we are delivered from the guilt of that sin, yet temporall chastisements remaine upon us for the same: as hunger, thirst, cold, sicknes, death, & a thousand miseries mo) besides also the infinite men damned for the same: besides this (I say, which in mans reason may seeme severe ynough) Gods wrath & justice could not be satisfied except his own son had come down into the world, and taken our flesh upon him, and by his paines satisfied for the same. And when he was come downe and had in our flesh subjected himselfe unto his fathers justice, albeit the love his father bare him, were infinite: yet that God might shew the greatnes of his hatred and justice against sin, he never left to lay on upon his own blessed deere

*Of Adam  
and Eve.*

*Esay. 53.*

**The nature of sin.****The first part.**

Matt. 26.

Mark. 14.

Luk. 22.

Matt. 27.

Psal. 21.

Esay. 53.

sonne : no not then when he sawe him  
sorrowfull unto death, and bathed in a  
sweate of blood and water, and crieng :  
*O father mine, if it be possible, let this cup  
passe from me.* And yet more pitifully after  
upon the crosse : *O my God, why hast thou  
forsaken me?* Notwithstanding all this (I  
saie ) his father delivered him not, but  
laide on stripe upon stripe, paine upon  
paine, torment after torment, untill he  
had rendred up his life and soule into  
his said fathers hands : which is a woon-  
derfull and dreadfull document of Gods  
hatred against sin.

**The sin of  
Esau.**

Gen. 25.

and 27.

Heb. 12.

**Of Saul.**

2.Reg. 15.

and 16.

1.Reg. 9.&amp;

15.&amp; 16.

7 I might heere mention the sinne of  
Esau in selling his inheritance for a little  
meate: of which the Apostle saith : *He  
found no place of repentance after : though  
he sought the same with teares.* Also the sin  
of Saul, who (his sin being but one sin,  
and that onelie of omiffion, in not kil-  
ling Agag the king of Amalek, and his  
cattell, as he was willed) was utterly cast  
off by God for the same (though he were  
his annointed and chosen servant be-  
fore) and could not get remiffion of the  
same, though both he, and Samuel the  
prophet did greatly lament and bewaile  
the same sin, or at the least, that he was  
rejected.

8 Also I might alledge the example of King David, whose two sins, albeit (upon his hartie repentance) God forgave: yet notwithstanding all the sorrow that David conceived for the same, God chastised him with marvellous severitie : as with the death of his son : & other continuall affliction on himselfe as long as he lived. And all this to shew his hatred against sinne, and thereby to terrifie us from committing the same.

9 Of this also do proceed al those hard & bitter speeches in Scripture touching sinners, which coming from the mouth of the holie Ghost ( and therefore being most true & certaine ) may justly give all the great cause of feare which live in sin, as where it is said : *Death, blood, contention, edge of sword, oppression, hunger, contrition, & whips : all these things are created for wicked sinners.* And again : *God shall raine snares of fire upon sinners : brimstone with tempestuous winds, shall be the portion of their cup.* Again, God will be knowen at the day of judgement upon the sinner, who shal be taken in the works of his owne hands : manie whips belong unto a sinner: let sinners be turned into hel. God shall scatter all sinners: God shall dash the teeth of sinners in their mouthes : God shall scoffe at a sinner,

2.Reg.9.  
Psal.6.34.  
68.108.  
101.29.  
2.Reg.12.

Eccl.40.  
Psal.10.  
Psal.9.

Psal.3.  
Psal.9.  
Psal.36.  
Psal.144.

*The nature of sin.**The first part.*

Psal. 57.

Psal. 36.

Psal. 103.

Psal. 140.

Eccl. 2.

Psal. 71.

Esay. 13.

Psal. 57.

Pro. 14.

Psal. 10.

sinner, when he seeth his day of destruction commeth on: the sword of sinners shall turne into their owne harts: thou shalt see when sinners shall perish: the arms of sinners shall be crushed and broken: sinners shall wither from the earth: desire not the glory & riches of a sinner, for thou doest not know the subversion which shall come upon him: God hath given him riches to deceive him therewith: behold, the day of the Lorde shall come ( a cruell day and full of indignation, wrath, and furie ) to make desolate the earth, and to crush in peeces hir sinners within hir. The just man shall rejoyce seeing this revenge, and then shall he wash his hands in the bloud of sinners. These and a thousand such sentences more of scripture, which I omit, uttered by the holie Ghost against sinners, may instruct us of their pitifull estate & of the unspeakeable hatred of God against thé, as long as they persist in sin.

10 Of all these considerations the holie Scriptures do gather one conclusion greatly to bee noted and considered by us: which is; *Miseros facis populos peccatum:* Sin bringeth men to miserie. And again: *Qui diligit iniquitatem, odit animam suam.* He that loveth iniquitie, hateth his own soule.

soule. Or (as the angel Raphael uttereth  
 in other words; ) They which commit Tob. 12.  
 sin, are open enemies to their own souls.  
 Wherefore they lay down to all men, this  
 generall, severe, & most necessarie com-  
 mandement, upon all the paines before  
 recited: *Quasi à facie colubri fuge peccata.* Eccle. 21.  
 And again: *Cave ne aliquando peccato con-* Tob. 4.  
*sensias*: Beware thou never consent to  
 sin. For howsoever the world doth make  
 little account of this matter, 'of whom  
 (as the Scripture noteth; ) *The sinner is* Psal. 9.  
*praised in his lusts, and the wicked man is bles-*  
*sed.* Yet most certaine it is, for that the 1. Joh. 3  
 spirit of God avoucheth it; *Qui facit pec-*  
*catum ex diabolo est*: He which commit-  
 teth sin is of the divell. And therefore is  
 to receive his portion among divels at  
 the latter day.

II And is not all this sufficient (deere The obstina-  
 brother) to make us detest sinne, and to cie of sin-  
 conceive some fear in committing ther- ners.  
 of? Naie, is not all this strong ynough  
 to batter their harts, which live in state  
 of sinne, and do commit the same dailie,  
 without consideration or scruple? What  
 obstinacie and hardnes of hart is this?  
 Surely wee see the holie Ghost prophe-  
 sied truly of them, when he said: *Sinners* psal. 57.  
*alienated from God, are possessed with a furie*

**The nature of sin.****The first part.**

like a serpent, and like a deafe coecatrice which stopper<sup>h</sup> hir eares to the inchanter. This furie (Isaie) is the furie or madnes of wilfull sinners, which stop their eares like serpents, to all the holie inchantmentes that God can use unto them for their conversion: that is, to all his internal motions, and good inspirations: to all remorse of their owne consciences: to all threatenings of holie scriptures: to all admonishments of Gods servants: and to all the other means which God doth use for their salvation.

*The losses  
that come  
by sinne.*

Esai. 11. and  
Jerem. ibid.

12 Good Lord, who would wittinglie commit any sinne, for the gaining of ten thousand worlds, if hee considered the infinite damages, hurts, inconveniences, and miseries, which do come by the committing of one sin? For first, he that in such sort sinneth, leese the grace of God, which was given him: which is the greatest gift that God can give to a creature in this life, & consequently he leese all those things which did accompanie that grace: as the vertues & gifts of the holy Ghost, whereby the soule was beautified in the sight of his spouse, and armed against the assaults of his enemies. Secondly, he leese the favor of God, and consequently his fatherly protection,

protection, care, and providence over him,  
 and gainerh him to be his professed eni-  
 mie. Which how great a losse it is, we  
 may esteeme by the estate of a worldlie  
 courtier, which should leese the favor of  
 an earthlie prince, and incur mortall ha-  
 nard by the same. Thirdly, he leeseeth all  
 inheritance, claim, and title to the king-  
 dome of heaven, which is due onely by  
 grace, as S. Paul noteth; & consequent- Rom. 6.  
 ly depriveth himselfe, of all dignities and  
 commodities following the same in this  
 life: as the condition and high privilege  
 of a sonne of God: the communion of  
 saints: the protection of angels, and the  
 like. Fourthly, he leeseeth the quiet, joy,  
 and tranquillitie of a good conscience,  
 and all the favors, cherishments, conso-  
 lations, & other comforts, wherewith the  
 holie Ghost is wont to visit the minds of  
 the just. Fifthly, he leeseeth the reward of  
 all his good works done since hee was  
 born, and whatsoever he doth, or shall do  
 while he standeth in that state. Sixtly, he  
 maketh himselfe guiltie of eternall pu-  
 nishment, and ingrosseth his name in  
 the book of perdition, and consequently  
 bindeth himselfe to all those inconveni-  
 ences, whereto the reprobate are sub-  
 ject: that is, to be inheritor of hell fire: to  
 be

**The nature of sin.****The first part.**

be in the power of the divell, and his angels: to be subject to all sin and temptation of sin: and his soule (which was before the temple of the holie Ghost; the habitation of the blessed Trinitie; and place of repose for the angels to visite:) now to be the nest of scorpions, & dungeon of divels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion hee had with him, making himself a persecutor of the same by treading him under his feet. And crucifieng him againe, and desiling his blood (as the Apostle saith) in sinning against him, which died for sinne, and therefore the same apostle pronounceth a marvellous heaue sentence against such in these words; *If we sin wilfully now after we have received knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certaine terrible expectation of judgement, and emulation of fire which shall consume the adversaries.* To which Saint Peter agreeth, when hee saith: *It had beene better not to have knowne the way of justice, then after such knowledge to slide backe againe from the holis commandments which was given.*

Heb. 10.

Heb. 6.

Rom. 6.

Heb. 10.

Rom. 16.

1 Pet. 2.

Excuse of  
sinne.

13 Now then let our worldlings go & solace themselves with sin as much as they

they will : let them excuse and pleasantly defend the same, saieing: Pride is but a point of gentrie: gluttonie, good fellowship: lecherie, and wantonnes, a tricke of youth, and the like : they shal find one day that these excuses will not be received : but rather that these pleasant devices, will be turned into teares. They Gal. 6. shall proove that God will not be jested with, but that he is the same God still, & will aske as severe account of them, as he hath don of others before : although it please not them now to keepe any account of their life at all: but rather to turne all our disport & pleasure, persuading themselves, that howsoever God hath dealt with others before : yet hee will forgive al to them: but the holy scripture reasoneth after another manner, which I would have everie wise Christian to consider.

14 Saint Paul comparing the Jewes Rom. 13 sinnes with ours, maketh this collection; *If God spared not the naturall boughes, take heede least he spare not thee.* And thereupon hee inferreth this admonition: *Noli altum sapere, sed time* : Be not too high minded, but feare. Againe, the Apostle reasoneth thus upon the olde and the new lawe : he that broke the lawe of Moses,

*The nature of sin.**The first part.*

Heb. 10.

Moses, being convicted by two or three witnesses, dieth for the same without commiseration or mercie: & how much more grievous punishment doth he deserve, which breaking the law of Christ by wilfull sin, treadeth the sonne of God under his feete, polluteth the bloud of the new testament, and reprocheth the holie Ghost? In like maner reasoneth S.

2 Pet. 2.

Ep. Jud.

Peter and S. Jude touching the sin of Angels and ours. If God spared not the Angels when they sinned, but did thrust the down to hell, there to be tormented and to be kept unto judgement with eternall chaines under darknes: how much lesse will he spare us. And again; if the Angels which passe us in power & strength, are not able to beare Gods execrable judgement against them, what shall wee do?

2 Pet. 2.

2 Pet. 4.

Againe, in another place, he reasoneth thus; If the just man shall hardly be saved, where shal the wicked man and sinner appeere? By which examples we are instructed to reason in like sort; If God hath punished so severely one sin in the Angels, in Adam, & in others before recited: what shall I looke for, which have committed so manie sins against him? If God have damned so manie for lesser sins than mine be: what will he do to me

*A good manner of reasoning.*

for

for greater? If God hath borne longer with me, than he hath done with manie other, whom he hath cut off without giving them time of repentance: what reason is there, that he shoulde beare longer with me? li david and others after their sins forgiven them, were nevertheless so sharpely chastised: what punishment remaineth for me either heer or in the world to come, for so manie & so greevous sins committed? If it be true that our Savior saith, that the waie is hard, & the gate narrow wherby men go into heaven, and that they shall answere for everie idle worde before they enter there: what shall become of me, which do live so easie a life, and do keepe no account of my deeds, and much lesse of my words? If good men in old time did take such pains in the way of their salvation, and yet (as S. Peter saith) the verie just were scarce saved: what a state am I in, which take no paine at all, but do live in all kind of pleasure, & worldly delites?

Matt 7.  
Luk 13.

Matt. 12.

15 These kinds of consequents were more true and profitable for us, whereby we might enter into some consideration of our owne danger, & into some fear of the judgements of God, for want wherof the most part of sins amongst Christians

**The nature of sin.****The first part.****Pfal. 9.***How neces-  
sarie it is to  
feare.***Pfal. 118.****2 Cor. 5.**

stians are committed: for so the holie Scripture describing divers causes of wickednes among men, putteth these two for principall. First, the flatterie of the worlde: *Quoniam laudatur peccator in desiderijs anime sue*: For that the sinner is praised in his lust. And secondly: *Quia auferuntur iudicia tua à facie ejus*: For that thy judgements (O Lorde) are not before his face. And on the contrarie side; speaking of himselfe hee saith: *I have kept the waies of the Lorde, and have not behaved my selfe impiously towards God*. And he giveth the reason thereof immediately: *For that all his judgements are in my sight*. And again: *I have feared thy judgements O Lord*: And again: *I have been mindfull of thy judgements*. And how profitable this fear is, he sheweth in the same place, demāding this fear most instantly at Gods hands: for so he praieth: *Strike my flesh through with thy feare, O Lord*: And S. Paul (after he had shewed to the Corinthians: that *We must al be presented before the judgement seat of Christ*;) maketh this conclusion: *We knowing therefore these things, do perswade the feare of the Lorde unto men*. And S. Peter after a long declaration of the majestie of God, & Christ now reigning in heaven concludeth thus: *If then*  
you

you call him father, which doth judge everie 1.Pet.1.

man according to his works without exception  
 of person: do you live in feare, during the time  
 of this your habitation upon earth. A neces-  
 sary lesson (no doubt) for all men, but  
 especially for those which by reason of  
 their sins and wicked life, do remaine  
 in displeasure and hatred of God, and  
 powerly subject (as I have shewed) to  
 the furie of his judgements: which if  
 they once fall into, they are both irre-  
 vocable and intolerable: and they may  
 be fallen into as easilie, and by as ma-  
 nie waies as a man may come to death,  
 which are infinite, especially to them,  
 who by their wickednes have lost the  
 peculiar protection of God, and so con-  
 sequently of his Angels too (as I have  
 shewed) and have subjected themselves  
 to the feends of darknes, who do no-  
 thing else but seeke their destruction  
 both of bodie and soule, with as great  
 diligence as they can. What wise man  
 then woulde but feare in such a case?  
 Who coulde eate, or drinke, or sleepe  
 quietly in his bed untill by true and  
 hartie repentance, hee had discharged  
 his conscience of sinne? A little stone  
 falling from the house upon his head;  
 or his horse stumbling under him as he  
 rideth

*The danger  
 of them  
 which live  
 in sin.*

rideth: or his enimie meeting him on the highway: or an ague comming with eating or drinking a little too much: or ten thousand means besides ( wherof he standeth daily and howerly in danger ) may rid him of this life, and put him in that case, as no creature of this worlde, nor anie continuance of time shall be able to deliver him thence againe. And who then would not feare? Who would not tremble?

16 The Lord of his mercie give us his holy grace, to feare him as we should do, and to make such account of his justice, as hee by threatening the same would have us to do. And then shall not we delaye the time, but resolve our selves to serve him whiles he is content to accept of our service, and to pardon us all our offences, if we would once make this resolution from our hart.

## CHAP. VII.

*Another consideration for the further justifying of Gods judgements and declaration of our demerit, taken from the majestie of God, and his benefits towards us.*

**A**lbeit the most part of Christians through their wicked life arrive not

to that estate wherein holie David was,  
 when he said to God, *Thy judgements, O Lord, are pleasant unto me*; as indeede they  
 are to all those that live vertuously, and  
 have the testimonie of a good consci-  
 ence: yet at leastwise, that we may saie  
 with the same prophet; *The judgements of the Lord are true & justified in themselves.*  
 And againe; *Thou art just, O Lord, and thy judgement is right*; I have thought good, to  
 adde a reason or two mo in this chap-  
 ter, whereby it may appeere how great  
 our offence is towards God, by sinning  
 as we do, and how righteous his judge-  
 ments and justice are against us for the  
 same.

2 And first of al is to be considered the  
 maiestie of him against whom we sinne: *The maiestie of God.*  
 for most certaine it is (as I have noted  
 before) that everie offence is so much  
 the greater, and more grievous, by how  
 much greater & more noble the person  
 is against whom it is done, and the party  
 offending more base & vile. And in this  
 respect God (to terrifie us frō offending  
 him) nameth himself often with certain  
 titles of maiestie, as to Abraham, *I am the almighty Lord.* And again, *Heaven is my seat, & the earth is my footstool.* And again,  
 he commanded Moses to say to the peo-  
 ple

Gen. 17.  
 Esay. 66.

**Gods maiestie.****The first part.****Deut. 10.**

ple in his name, this embassage; *Harden not your necks any longer, for that your Lord and God, is a God of gods, and a Lord of lords, a great God, both mightie and terrible, which accepteth neither person nor bribes.*

**Psal. 148.****Job. 9.**

3 First then, I saie, consider (gentle Christian) of what an infinite maiestie he is, whom thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly, or say a word against the maiestie of a prince within his owne dominions: and what is the maiestie of all princes upon the earth, compared to the thousandth part of the maiestie of God, who with a word made both heaven and earth, and all the creatures therein, and with halfe a word can destroie the same again: whom all the creatures which he made, as the Angels, the heavens, and all the elements besides, do serve at a becke, and dare not offend? Onely a sinner is he which imboldeneth himselfe against this maiestie, and feareth not to offende the same, whom the Angels do praise, the dominations do adore, the powers do tremble, and the highest heavens, together with Cherubins and Seraphins do daily honor and celebrate.

**4 Remem.**

Remember then (deere brother) that  
 verie time thou dost commit a sin, thou  
 livest as it were a blowe in the face, to  
 his God of great maiestie, who (as  
 saint Paule saith;) *Dwelleth in an unac-* 1. Tim. 6.  
*cessible light: which no man in this worlde*  
*can abide to looke upon:*) Also it appee- Apoc. 1.  
 eth by the example of Saint John E-  
 ngelists, who fell downe dead for very  
 feare at the appeerance of Christ unto  
 him, as himselfe testifieth. And when  
 Moses desired to see God once in his  
 life, and made humble petition for the  
 same: God answered that no man could  
 see him and live: but yet (to satisfie  
 his request, and to shewe him in part  
 what a terrible and glorious God hee  
 was) he tolde Moses that he shoulde see  
 some peece of his glorie: but he added,  
 that it was needfull he shoulde hide him- Exo. 35.  
 selfe in the hole of a rocke, and be cove-  
 red with Gods owne handes for his de-  
 fence, while God (in some measure of  
 his maiestie) did passe by in glorie. And  
 when he was past, God tooke away his  
 hand, and suffered Moses to see his hin-  
 der parts onely, which was notwithstan-  
 ding, most terrible to behold.

5 The prophet Daniell also descri-  
 beth the maiestie of this God shewed  
 unto

## Gods maiestie.

## The first part.

Dan. 7.

unto him in vision, in these words, I saw that he  
 see (saith he) when the thrones were set, and  
 the old of manie daies sate downe : his apparell  
 was as white as snowe : his haire like unto pure  
 wooll, his throne was of a flame of fire, and his  
 chariots were burning fire : a swift flood of fire  
 came from his face : a thousand thousands did  
 serve him, and ten thousand hundred thousand  
 did assist him : he sate in judgement, and  
 the bookes were opened before him. All this  
 much more is recorded in Scripture, to  
 admonish us thereby what a prince of  
 maiestie he is whom a sinner offendeth.

*A contem-  
 plation of  
 the maiestie  
 of God.*

6 Imagine now (brother mine) that  
 thou seest this great king sitting in his  
 chaire of maiestie, with chariots of fire,  
 unspeakable light, and infinite millions  
 of angels about him, as the Scripture re-  
 porteth. Imagine further (which is most  
 true) that thou seest all the creatures in  
 the world stand in his presence, & trem-  
 bling at his maiestie, and most carefully  
 attending to do that for which he crea-  
 ted them : as the heavens to moove a-  
 bout: the earth to bring forth sustenance:  
 and the like. Imagine further that thou  
 seest all these creatures (how big or little  
 soever they be) to hang and depend on-  
 ly of the power & vertue of God : where-  
 by they stande, moove and consist : and  
 that

I desire that there passeth frō God to each crea-  
 ture, and more in the world, yea to every part that  
 hath motion or being in the same, some  
 part of his vertue: as from the sun, we  
 see infinite beames to passe into the aire.  
 Consider (I saie) that no one part of anie  
 creature in the world (as the fish in the  
 sea, the grasse on the ground, the leaves  
 of the trees, or the parts of man upon  
 the face of the earth) can grow, moove,  
 or consist, without some little stream of  
 vertue, and power do come to it conti-  
 nually from God. So that thou must ima-  
 gine God to stand as a most glorious sun  
 in the midst, & from him to passe forth  
 infinite beames or streames of vertue to  
 all creatures that are, either in heaven,  
 earth, the aire, or the water: and to eve-  
 ry part thereof: and upon these beames  
 of his vertue all creatures to hang: and  
 if he should stop but any one of them, it  
 would destroye and annihilate presently  
 some creature or other. This I saie, if  
 thou shalt consider touching the maje-  
 stie of God, and the infinite dread that  
 all creatures have of him, except onely  
 a sinner (for the diuels also do feare him,  
 as Saint James saith) thou wilt not mar-  
 vell of the severe judgement of God ap-  
 pointed for his offence. For sure I am  
 that

Jac. 2.

that verie shame of the world maketh us to have more regard in offending the poorest friend we have in this life, than a wicked man hath in offending God : which is an intolerable contempt of so great a maiestie.

*A consideration of the benefits of God.*

7 But now if we adioine to this contemplation of maiestie, another consideration of his benefits bestowed upon us, our default will grow to be far greater : for that to injurie him who hath done us good, is a thing most detestable even in nature it selfe. And there was never yet so fierce an hart, no not amongst brute beasts, but that it might be wooen with curtesie and benefits : but much more amongst reasonable creatures doth beneficence prevaile, especially if it come from greater personages, whose love and friendship declared unto us but in small giftes, doth greatlie binde the harts of the receivers to love them againe.

8 Consider then (deere Christian) the infinite good turnes and benefits which thou hast received at the hands of this great God, thereby to win thee to his love, & that thou shouldest leave off to offend & injurie him, & albeit no toong created either of man or angell can expresse

preſſe the one halfe of theſe gifts which thou haſt received from him, or the value of them, or the great love and hartie good will wherewith he beſtowed them upon thee : yet for ſome memorie ſake, I will repeat certaine generall and principall points thereof, whereunto the reſt may be referred.

9 First then he hath beſtowed upon thee the benefite of thy creation, whereby he made thee of nothing to the likenes of himſelfe, and appointed thee to ſo noble an ende, as is to ſerve him in this life, and to raign with him in the life to come, furniſhing thee for the preſent with the ſervice & ſubjection of all creatures. The greatnes of this benefite may partly be conceived if thou do imagine thy ſelfe to lacke but any one part of thy bodie, as a legge, an arme, an eie, or the like : and that one ſhould freely give the ſame unto thee : or if thou wanteſt but a nie one ſenſe, as that thou were deafe or blinde, and one ſhould reſtore ſight or hearing unto thee : how wouldeſt thou eſteeme of this benefite ? Howe much wouldeſt thou profeſſe thy ſelfe beholding unto him for the ſame ? And if the gift of one of theſe parts onely woulde ſeem ſuch a benefite unto thee : how great  
F oughteſt

*The benefite  
of creation.*

oughtest thou to esteeme the free gift of so manie parts together ?

20 Adde to this now (as I have said) that he hath created thee to the likenes of no other thing, but of himselfe, to no other ende, but to be his honorable servant in this world, and his compartner in kingly glorie for all eternitie to come: and this he hath done to thee, being onely a peece of dirt or clay before. Now imagin thou of what maner of love proceeded this. But yet adde further, how hee hath created all this magnificent world for thee, & all the creatures thereof to serve thee in this busines: the heaven to distinguish times and seasons, and to give thee light: the earth, and aire, and water, to minister most infinite varietie of creatures for thy use and sustenance: and hath made thee lord of all, to use them for thy comfort & his service. And what magnificent gifts are these ? And what shamefull ingratitude is it, to turne the same to the dishonor and injurie of so loving a giver as thou dost, by using them to serve thee in sin ?

*The benefite  
of redemption.*

11 But yet consider a little further, the benefite of thy redemption, much greater than all the former: which is, that thou having lost all those former benefits

fits

fits againe, and made thy selfe guiltie by  
 sin of eternall punishment, whereto the  
 Angels were now delivered for their sin  
 committed before: God chose to re-  
 deem thee, and not the Angels, and for  
 satisfieng of thy fault, to deliver his  
 owne onely son to death for thee. O Lord,  
 what hart can conceive the greatnes of  
 this benefite? Imagine thy selfe (being a  
 poore man) hadst committed a grievous  
 crime against a kings majestie, together  
 with some great man of his chiefeft no-  
 bilitie, and that the king being offended  
 highly with you both, should notwith-  
 standing pardon thee, and put the noble  
 man to death: and further also (being no  
 other way to save thy life) shoulde laie  
 the pains of death due to thee upon his  
 onely son & heire, for thy sake, how much  
 wouldest thou thinke, that this king lo-  
 ved thee? How greatly wouldest thou e-  
 steem thy selfe beholding and bounden  
 to that yoong prince, which should of-  
 fer himselfe to his fathers justice to die  
 for thee a poore worme (and not for the  
 noble man, as he would not die for the  
 Angels) and to put his head in the hal-  
 ter for thine onely offences? Couldst  
 thou ever have the hart to become  
 enemie to this man after, or willingly

1.Pet.2.

**Gods benefits.***The first part.*

and wittingly to offend him? And yet such is our case, and much more bounden towards Christ and his father, whome the most of us notwithstanding do daily offend, dishonor, and injurie by sinne.

*The benefits  
of vocation  
and iustifi-  
cation.*

Rom 8.  
1. Cor. 1.

Rom. 5.  
1. Cor. 13.  
Esa. 11.

12 But yet there follow on no benefits of God unto us, as our vocation and justification: vocation, whereby hee hath called us from infidelitie, to the state of Christians, and thereby made us partakers of this our redemption, which infidels are not. For albeit he paid the ransom for all ingenerall: yet hee hath not imparted the benefit thereof to all, but to such onelie as best it pleased his diuine goodnes to bestowe it upon. After which followed our justification, whereby wee were not onelie set free from all our sinnes committed before, and from all paine and punishment due to the same: but also our soules beautified and enriched with his holie grace, accompanied with the vertues theologicall, as faith, hope, and charitie, and with the gifts of the holie Ghost: and by his grace we are made just and righteous in the sight of God, and intituled to the most blessed inheritance of the kingdom of heaven.

13 After

13 After these do insue a great number of benefits together (as to us being now made the children & deere friends of God) and everie one of them, of infinite price and value. As the gitt of the holie Sacraments, left for our comfort and preservation, being nothing else but condits to convey Gods grace unto us, especially these two which appertaine to all, to wit, the sacrament of baptisme, and of his blessed bodie & blood, whereof the first is to purge our soule from sin: the second to feed & comfort the same after shee is purged. The first is a bath made of Christ his owne blood, to wash & bathe our wounds therein: the second as a most comfortable & rich garment, to cover our soule withall after shee is washed. In the first, Christ hath substituted in his place his spouse the Church, to pronounce in his name remission of sinnes: in the second hee hath left himselfe, and his own flesh and blood sacramentally to be a pretious foode, to cherish hir withall.

*The benefite  
of the Sacra-  
ments.*

*The use of  
Sacraments.*

14 Besides all these, there is yet another gift named our preservation, whereby God hath preserved us from so manie dangers into which others have fallen, and whereinto we had fallen also, if

*The benefite  
of preserva-  
tion and in-  
spiration.*

Apoc.3.

Gods holie hande had not staied us: as from superstition, heresie, and infidelitie, and manie other grievous sins: and especially from death and damnation, which long ago by our wickednes wee deserved to have bene executed upon us. Also there are the benefits of godlie inspirations and admonitions, whereby God hath often both knocked inwardly at the doore of our conscience, and warned us outwardly by so many waies and meanes: as are good bookes; good sermons; good exhortations; good companie; good example of others; and a hundred meanes else, which he at divers times hath and doth use, therby to gaine us and our soules unto his eternall kingdom, by stirring us to abandon vicious life, and to betake our selves to his holy and sweet service.

15 Al which rare and singular benefits being measured, either according to the value of themselves, or according to the love of that hart, from which they do proceed, ought to moove us most vehemently, to gratitude towards the giver: which gratitude should bee to resolve our selves at length to serve him unfainedly, and to prefer his favor before al worldly or mortall respects whatsoever.

soever. Or if we cannot obtaine so much of our selves : yet at leastwise not to offend him anie more by our sins and wickednes.

16 There is not so fierce or cruel a nature in the world (as I noted before) but is mollified, allured, and wooen by benefits : and stories do make report of strange examples in this kinde, even among brute beasts, as of the gratitude of lions, dogs and the like, towards their maisters and benefactors. Onely an obstinate sinner is he, among all the savage creatures that are, whom neither benefits can moove, nor curtesies can mollifie, nor promises can allure : nor gifts can gaine to the faithfull service of God his Lord and maister.

*Aelian in  
hist. anima.*

17 The greatest sinner that is in the world, if he give his servant but twentie nobles aycere, or his tenant some little farme to live upon, and if for this they serve him not at a beck ; he crieth out of their ingratitude : and if they should further maliciously seeke to offende him, and to joine with his professed enimie against him : how intolerable a matter would it seeme in his sight ? And yet hee himselfe dealing much more ingratiously and injuriously with God, thinketh

*The intolerable ingratitude of a sinner.*

it a matter of no consideration, but easily pardonable. I saie, he dealeth more ingratelously with God, for that he hath received a thousand for one, in respect of all the benefites that a mortall man can give to another: for he hath received all in all from God: the bread which he eateth; the ground which hee treadeth; the light which he beholdeth; together with his eies to see the sunne: and finally whatsoever is within, or without his bodie: as also the mind with the spirituall gifts thereof, whereof each one is more woorth than a thousand bodies: I say also that he dealeth more injuriously with God, for that notwithstanding all these benefites, hee serveth Gods open enimie the divell, and committeth daile sinne and wickednes, which GOD hateth more than anie hart created can hate a mortall enimie, being that in verie deede, which persecuted his sonne our Saviour, with such hostilitie, as it tooke his most pretious life from him: and nailed him fast to the wood of the crosse:

*Sin persecuted Christ  
unto death.*

*Gods complaints  
against sinners.*

*Psal. 34.*

18. Of this extreme ingratitude and injurie, God himselfe is inforced to complaine in divers places of the scripture, as where he saith; *Retribuam mihi ma-*

*la pro bonis*: They returned me home evil for good. And yet much more vehemently in another place he calleth the heavens to witnes of this iniquitie, saying; *Obstupescite cali super hac*: O you heavens be you astonished at this. As if hee should saie by a figurative kinde of speech, Go out of your wits you heavens with marvell, at this incredible iniquitie of man towards me. For so hee expoundeth the whole matter more at large in another place; *Audite cali, & Esai. I. auribus percipe terra*: Harken ye heavens, and thou earth bend hither thine eares; *Filios enutriv i & exaltavi, ipsi autem spreverunt me*: I have nourished up children and have exalted them, and now they contemne me. What a pitiful complaint is this of God against most vile and base woorms of the earth? But yet God amplifieth this iniquitie more by certaine examples & comparisons: *The oxe* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lord and maister: but yet my people know not me: wo be to the sinfull nation, to the people laden with iniquitie, to this naughty seed, to wicked children.* What complaint can be more vehement than this? What thretning can be more dreadful than this woe, comming from the

mouth of him which may punish us at  
his pleasure?

19 Wherefore (deere brother) if thou  
have grace, cease to be ingratefull to  
God any longer: cease to offende him  
which hath by so many waies prevented  
thee with benefits: cease to render evill  
for good; hatred for love; contempt for  
his iatherly affection towards thee. He  
hath done for thee all that he can: hee  
hath given thee all that thou art: yea &  
(in a certaine maner) all that he is worth  
himselſe: and meaneſt beſides to make  
thee partaker of all his glorie in the  
world to come, and requireth no more  
for all this at thy hands, but love & gra-  
titude. O (deere brother) why wilt thou  
not yeeld him this? Why wilt thou not  
do as much to him, as thou wouldest  
have another man to do to thee, for  
leſſe than the ten thousand part of theſe  
benefits which thou haſt received? For  
I dare well ſaie, that if thou hadſt given  
a man but an almes at thy doore, thou  
wouldest thinke him bound to love thee  
for it, albeit thou hadſt nothing in thee  
woorth love beſides. But now thy Lorde  
(beſides theſe his gifts) hath infinite  
cauſes to make thee love him, that is, all  
the cauſes which any thing in the world  
bath

hath to purchase love, and infinite more besides: for, if all the perfections of all things created in heaven and in earth (which do procure love) were put together in one, as all their beautie, all their vertue, all their nobilitie, all their goodnes and the like: yet thy Lord and Saviour whom thou contemnest, doth passe all this, and that by manie and infinite degrees: for that he is not onely, al these things together: but also he is very beautie it selfe: vertue it selfe: wisdom it selfe: sweetnes it selfe: nobilitie it selfe: goodnes it selfe: and the very fountaine and well spring where-hence all these things are derived by little peeces and parcels unto his creatures.

*Causes of  
love in God  
besides his  
benefits.*

20 Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and bountifull a Lord: and resolve thy selfe for the time to come, to amend thy course of life and behavior towards him. Saie with the prophet, which had lesse cause to saie so than thou; *Domine propitiare peccato meo: multum est enim,* O Lord pardon me mine offence: for it is great in thy sight. I knowe there is nothing (O Lord) which doth so much displease thee, or drie up the fountaine of thy mercie, and so bindeth thy hands from

*A prayer:  
Psal. 24.*

from doing good, as ingratitude in the receivers of thy benefits, wherein hitherto I have exceeded all other: but I have done it (O Lord) in mine ignorance, not considering thy gifts unto me, nor what account thou wouldest demand againe of the same. But now seeing thou hast vouchsafed to make me woorthie of this grace also, wherby to see and know mine owne state and default: I hope heerafter by direction of the same grace of thine, to shew my selfe a better childe towards thee. O Lorde, I am overcome at the length with consideration of thy love: and howe can I have the hart to offende thee heerafter, seeing thou hast prevented mee so manie waies with benefits, even when I demanded not the same? Can I have hands ever more to sinne against thee, which hast given up thine owne most tender hands, to bee nailed on the crosse for my sinnes heertofore? No, no, it is too great an injurie against thee (O Lord) and wo woorth me that have done it so often heertofore. But by thine holie assistance, I trust not to returne to such iniquitie for the time to come: to which (O Lord) I beseech thee for thy mercie sake, frō thy holie throne of heaven, to say, *Amen.*

## CHAP. VIII.

*Of what opinion and feeling we shall be, something these matters, at the time of our death.*

**T**He holy scriptures do teach us, and *The induration of some hearts.* experience maketh it plaine, that during the time of this life, the commodities, preferments, and pleasures of the world, do possesse so strongly the hearts of manie men, and do hold them chained with so forcible enchantments, being forsaken also upon their just deserts of the grace of God: saie and threaten what a man can, and bring against them all the whole Scripture, even from the beginning of Genesis to the end of the Apocalyps (as indeed it is all against sin and sinners) yet will it prevaile nothing with them being in that lamentable case, as either they beleeve not, or esteeme not whatsoever is saide to that purpose against their settled life, and resolution to the contrarie. Of this wee *Gen. 19.* have infinite examples in Scripture: as of Sodom and Gomorra, with the cities about, which would not heare the warnings that good Lot gave unto them. *Exo. 6, 7, 8.* Also, of Pharao, whom, all that ever Moses could

The day of death.

The first part,

Matt. 26.

could do, either by signes or saiengs, mooved nothing. Also of Judas, who by no faire meanes or threatnings used to him by his maister, woulde change his wicked resolution. But especiallie the prophets sent from God, from time to time, to dissuade the people from their naughty life, and consequently from the plagues hanging over them do give abundant testimony of this complaining everie where, of the hardnes of sinners hearts, that would not be mooved with all the exhortations, preachings, promises, & thundrings that they could use. The prophet Zacharie shall testifie for all in this matter, who saith of the people of Israell a little before their destruction:

Zach. 7.

*Hec ait Dominus exercituum, &c.* This saith the Lorde of hosts: judge justlie. And so forth. And presently he addeth; *And they would not attend, but turning their backs wens away, and stopped their eares, so the ende they might not heare: and they did put their hearts as an adamans stone, so the end they might not heare the lawe and the words which God did send in his spirit, by the hands of the former prophets, wherby Gods great indignation was stirred up.*

2. This then is, & alwaies hath bin the fashion of worldlings, & reprobate persons,

sons, to harden their harts as an adamant stone, against any thing that shall be tolde them for the amendement of their lives, and for the saving of their soules. Whiles they are in health and prosperitie they will not know God. As in another place he complaineth, yet as the prophet saith: *God will have his daie* Esai. 1.  
*with these men also when he will be knownen.*  
 And that is, *Cognoscerur Dominus iudicia* Psal. 9.  
*faciens.* God will be knownen when he be-  
 ginneth to do judgement. And this is at  
 the day of death, which is the next dore  
 to judgement, as the Apostle testifieth  
 saing: *It is appointed for all men once to die,* Heb. 9.  
*and after that ensueth judgement.*

3 This I saie is the daie of God, most terrible, sorrowful, and ful of tribulation to the wicked, wher in God wil be knownen to be a righteous God, and to restore to everie man according as he hath done while he lived: as S. Paul saith, or as the prophet describeth it: *He will be knownen* Esai. 2 13. 14.  
*then to be a terrible God, and such a one as* 37. 61.  
*taketh awaie the spirite of princes, a terrible*  
*God to the kings of the earth.* At this daie 2. Cor 5.  
 as there will bee a great change in all Psal. 75.  
 other things, as mirth will be turned into  
 sorrow: laughings into weepings: pleasures into paines: stoutnes into feare:  
 pride

*The great  
change of  
things at th  
day of deat*

*The day of death.**The first part.*

1. Cor. 2.

Rom. 8.

1. Cor. 1.

pride into despaire; and the like: so especially will there be a strange alteration in judgement and opinion: for that the wisdom of God, whereof I have spoken in the former Chapters, and which (as the Scripture saith) *Is accounted follie of the wise of the world*; will then appeere in his likenes, and as it is in very deede, will be confessed by his greatest enemies to be onely true wisdom: and all carnall wisdom of worldlings to be meer follie, as God calleth it.

Sap. 5.

4 This the holy scripture setteth down cleerly when it describeth the very speeches and lamentations of the wise men of this worlde at the last daie, saying: touching the vertuous whom they despised in this life: *Nos insensati, &c.* We senseles men did esteeme their life to be madnes, and their end to be dishonorable: but looke how they are now accounted among the children of God, and their portion is with the Saints. Wee have erred from the waie of truth: and the light of righteousness hath not shined before us: neither hath the Sun of understanding appeered unto us. Wee have wearied out our selves in the waie of iniquitie and perdition, and we have walked craggie paths: but the waie of  
the

the Lord we have not knowen. Hitherto are the words of Scripture: whereby we may perceiue what great chaunge of judgement there will be at the last daie, from that which men have now of all such matters, what confessing of follie: what hartie sorrow for labour lost: what fruitlesse repentance for having run awrie? Oh that men would consider these things now. *We have wearied out our selves* (saie these miserable men) *in the waie of iniquitie and perdition, and we have walked craggie paths.* What a description is this of lamentable worldlings, who beate their brains daily, and wearie out themselves in pursute of vanitie, and chaffe of this world, for which they suffer notwithstanding more paines oftentimes, than the iust do in purchasing of heauen? And when they arrive to at the last daie wearied and worne out with trouble and toile, they finde that all their labor is lost, al their vexatiō taken in vain: for that the little pelfe which they have gotten in the world, and for which they have struggl'd so sore, will helpe them nothing, but rather greatly afflict and torment them: for better understanding whereof, it is to bee considered,  
that

*The day of death.*

*The first part.*

that three things will principally molest these men at the day of their death, and unto these may all the rest be referred.

*Of the soules  
parting from  
the bodie: the  
first matter  
of miserie in  
death.*

B.

\* Those  
paines in  
death are  
especially to  
be restrained  
to the  
death of the  
worldly: for  
the godlie  
have for the  
most part a  
singular comfort therein.

5 The first is the excessive \* paines which commonly men suffer in the separation of the soule and bodie, which have lived so long together as two deere friends, united in love and pleasure, and therefore most loth to part now, but onely that they are inforced thereunto. This paine may partly be conceived by that, if we would drive out life but from the left part of our bodie (as for example, out of our little finger, as Chirurgeons are wont to do, when they wil mortifie any place to make it breake :) what a paine doth a man suffer before it bee dead? What raging griefe doth hee abide? And if the mortifieng of one little part onely, doth so much afflict us: imagine what the violent mortifieng of all the parts together will do. For we see that first the soule is driven by death to leave the extreme parts, as the toes, feete, and fingers: then the legs and armes, and so consequently one part dieth after another, untill life be restrained onely to the hart, which holdeth out longest, as the principall part, but yet must finally bee constrained to render it selfe, though  
with

with never so much pain and resistance: which pain how great & strong it is, may appeere by the breaking in peeces of the verie strings and holds wherewith it was environed, through the excessive vehemencie of this deadly torment. But yet before it come to this point to yeeld, no man can expresse the cruell conflict that is betwixt death and hir, and what distresses she abideth in time of hir agonie. Imagine that a prince possessed a goodly citie in all peace, wealth & pleasure, & greatly friended of all his neighbours about him, who promised to assist him in al his needs and affaires: and that upon the sudden his mortal enimie shuld come and besiege this citie, and taking one holde after another; one wall after another; one castle after another, shuld drive this prince onely to a little tower, & besiege him therein, al his other holds being beaten down, and his men slain in his sight: what feare, anguish, and miserie would this prince be in? How often would he looke out at the windowes and loope-holes of his tower, to see whether his friends & neighbours would come to helpe him or no? And if he saw them all to abandon him, and his cruell enimie even readie to breake in upon him, would

*A similitude  
expressing  
the paines  
of death.*

*The day of death.*

*The first part,*

would he not be in a pitifull plight trowe you? And even so fareth it with a poore soule, at the hower of death. The bodie wherein she raigneth like a jollie princeesse in all pleasure, whiles it florished, is now battered & overthrowen by hir enimie, which is death; the armes, legs, and other parts wherewith she was fortified, as with wals, and wardes during time of health, are now surprised and beaten to the ground, and she is driven only to the hart, as to the last and extremest refuge, where she is also most fiercely assailed in such sort, as she cannot hold out long. Hir deere friends which soothed hir in time of prosperitie and promised assistance, as youth, physicke, and other humane helps, do now utterly abandō hir: the enimie will not be pacified or make any league, but night and day assaulteth this Turret wherein she is, and which now beginneth to shake and thiver in peeces, and she looketh howerly when hir enimie in most raging and dreadfull maner will enter upon hir. What thinke you is now the state of this afflicted soule? It is no marvell if a wise man become a foole, or a stout worldling most abject, in this instant of extremitie as wee often see they doe in such sort, as they

they can dispose of nothing well, either towards God or the world at this hower: the cause is the extremitie of paines, oppressing their mindes, as S. Austen also prooveth (or some other under his name) and giveth us therewithal a most excellent forewarning, if men were so gracious as to follow it: When you shall bee in your last sicknes, deere brother (saith hee) O howe hard and painfull a thing will it bee for you to repent of your faultes committed? And why is this, but onely for that, all the intention of your minde will run thither, where al the force of your pain is? Many impediments shall let men at that daie: as the paine of the bodie, the feare of death, the sight of childrē (for the which their fathers shall oftentimes thinke themselves often damned) the weeping of the wife, the flattery of the world, the temptation of the divell, the dissimulation of phisitions for lucre sake, and the like. And beleeve thou (O man) which redest this that thou shalt quickly prove all this true upon thy selfe: & therefore I beseech thee that thou wilt repent before thou com unto this last day: dispose of thy house, and make thy testament while thou art thine own man: for if thou

Ser. 48. ad  
fra in erem.

carrie

*The day of death.*

*The first part.*

carrie untill the last daie, thou shalt be led whither thou wouldest not. Hitherto are the Authors words.

*The second  
matter of  
miserie in  
death.*

6 The second thing which shall make death terrible & greivous to a worldlie man, is the sudden parting (and that for ever and ever) from all the things which he loved most deerely in this life, as from his riches, possessions, honors, offices, faire buildings, with their commodities, goodly apparell with rich jewels, from wife and children, kindred and friends, and the like: wherewith he thought himselfe a blessed man in this life, and nowe to bee plucked from them upon the sudden, without ever hope to see or use them again, oh what a grief, what a torment will this be? For which cause the holie Scripture saith: *O mors, quàm amara est memoria tua, homini pacem habenti in substantiis suis?* O death, how bitter is thy memorie unto a man that hath peace & rest in his substance and riches? As who would saie: there is no more bitterness or grieffe in the worlde to such a man, than to remember or thinke on death onely, but much more to go to it himselfe, and that out of hand, when it shall be saide unto them, as Christ reporteth it was to the great wealthie man in the Gospel,

*Ecccl. 41.*

Gospel, which had his barnes full, and was come now to the highest top of felicitie; *Stulte, hac nocte animam tuam relinques à te, que autem parasti, cuius erunt?* Thou foole, even this night they will take thy soule from thee, and then who shall have all that thou hast scraped together?

Luk. 12.

7 It is impossible I say for any toong *The sorrow of leaving all.* to expresse the dolefull state of a worldly man in this instant of death, when nothing that ever he hath gathered together, with so much labor and toile, and wherein he was woont to have so much confidence, will now do him good anie longer, but rather afflict him with the memorie thereof, considering that hee must leave all to others, and go himsele to give account for the getting & using of the same (perhaps to his eternal damnation) whiles in the meane time other men in the worlde do live merelie and pleasantly upon that he hath gotten, little remembring, and lesse caring for him, which lieth perhaps burning in unquenchable fire, for the riches left unto them. This is a wofull and lamentable point, which is to bring manie a man, to great sorrow & anguish of hart at the last daie, when all earthlie joies must be left,

*The day of death.*

*The first part.*

left, all pleasures and commodities for ever abandoned. Oh what a dolefull day of parting will this be! What wilt thou saie (my friend) at this day, when all thy glorie, al thy wealth, all thy pomp is com to an ende? What art thou the better nowe to have lived in credite with the world? In favor of princes? Exalted of men? Feared, revered, and advanced: seeing now all is ended, & that thou canst use these things no more?

*The third  
matter of  
miserie in  
death.*

*Eccle. 10.*

8 But yet there is a third thing which more than all the rest will make this day of death to be troublesome and miserable unto a worldlie man, and that is, the consideration what shall become of him, both in bodie and soule. And for his bodie, it will be no small horror to thinke that it must inherite serpents, beastes, and wormes, as the Scripture saith, that is, it must be cast out to serve for the foode of vermins: that bodie I meane, which was so delicately handled before, with the varieties of meates, pillows, and beds of downe, so trimly set forth in apparel, and other ornaments, whereupon the winde might not blowe, nor the sun shine: that bodie (I saie) of whose beautie there was so much pride taken, and whereby so great vanitie and  
fin

sin was committed: that bodie, which in this worlde was accustomed to all pampering, and could abide no austeritie or discipline, must now come to bee abandoned of all men, and left onelie to bee devoured of woormes. Which thing albeit it cannot but breed much horror in the hart of him that lieth a dieng: yet is it nothing in respect of the dreadfull cogitations, which he shall have touching his soule: as what shall become of it? Whither it shall go after hir departure out of the bodie? And then considering that it must go to the judgement seate of God, and there to receive sentence, either of unspeakable glorie, or insupportable paines: hee falleth to consider more in particular the danger thereof, by comparing Gods justice and threats (set downe in scripture against sinners) with his owne life: he beginneth to examine the witnes, which is his conscience, and hee findeth it ready to laie infinite accusations against him, when hee commeth to the place of justice.

9 And nowe (deere brother) beginneth the miserie of this man. For scantly there is not a severe saieng of God in al the scripture, which commeth not nowe to his minde, to terrifie him

G

with-

*The cogitation of the bodie.*

*The day of death.**The first part,*

Matt. 19. withall at this instant : as, *If thou wilt enter into life, keep the commandements. He that*  
 1. Joh. 2. *saith hee knoweth G O D, and keepeth not his*  
 Matth. 7. *commandements is a lier. Manie shall saie*  
 Rom. 2. *unto me at that day, Lord, Lord, &c. Not the*  
 Luk. 13. *hearers of the lawe, but the doers of the lawe*  
 1. Cor. 6. *shall be justified. Go from me all workers of iniquitie into everlasting fire. Do not you know, that wicked men shall not possesse the kingdom of God ? Bee not deceived, for neither fornicators, nor idolaters, nor adulterers, nor uncleane handlers of their owne bodies, nor Sodomites, nor theeves, nor covetous men, nor drunkards, nor backbiters, nor extortioners, shall ever possesse the kingdome of God. If you live according to the flesh, you shall die : and the works of the flesh are manifest, as fornication, uncleannes, wantonnes, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissentions, sects, envie, murder, drunkennes, gluttonie, and the like. Wherefore I foretell you, as I have told you before, that they which do these things, shall never attaine to the kingdome of God. Wee must all be presented before the judgement seat of Christ, and everie man receive particularly according as hee hath done in this life, good or evil, every man shall receive according to his works. God spared not the angels when they sinned. You shall give accouns of everie idle worde at the*  
 Rom. 8.  
 Gal. 5.  
 2. Cor. 5.  
 Jerem. 2.  
 Apoc. 20.  
 2. Pet. 2.

daie of judgement. If the just shall scarce be 1.Pet.4.  
 saved, where shall the wicked man and sinner  
 appeere? Few are saved, and a rich man shall Matt.19.  
 hardly enter into the kingdome of heaven.

10 All these things (I say) and a thou-  
 sand more touching the severitie of gods  
 justice, and the account which shall be  
 demanded at that day, wil come into his  
 mind that lieth a dieng, and our ghostly  
 enimie (which in this life laboured to  
 keepe these things from our eies, thereby  
 the easier to draw us to sin) will now lay  
 all and more too, before our face, ampli-  
 fieng and urging everie point to the ut-  
 termost, alledging alwaies our consci-  
 ence for his witnes. Which when the  
 poore soul in dieng cannot denie, it must  
 needes terrifie hir greatly: for so we see  
 that it doth daily, even many good and  
 vertuous men. S. Jerom reported of holy  
 S. Hilarion, whose soule being greatly  
 afeard, upon these considerations, to go  
 out of the bodie: after long conflict, he  
 tooke courage in the end, and said to his  
 soule; Go out my soule, go out: why art  
 thou afeard: thou hast served Christ al-  
 most threescore and ten yeeres, and art  
 thou now afeard of death? But if so good  
 a man was so afeard at this passage, yea  
 such a one as had served God with all

*Jerom in  
 vita Hilar.  
 abba.*

puritie of life, and perfect zeal for three-score and ten yeeres together: what shall they be, which scarce have served God truly one day in all their lives, but rather have spent all their yeeres in sinne and vanitie of the world? Must not these men needs bee in great extremitie at this passage?

11 Now then (deere Christian) these things being so, that is, this passage of death being so terrible, so dangerous, & yet so unavoidable as it is: seeing so many men perih, & are overwhelmed daily in the same, as it cannot be denied but there do: and both holie scriptures and ancient fathers do testifie it by examples & records unto us: what man of discretion would not learne to be wise by other mens dangers? Or what reasonable creature would not take heed, and looke about him, being warned so manifestly, and apparantly, of his own peril? If thou be a Christian, and dost beleeve in deed the things which Christian faith doth teach thee: then dost thou knowe and most certainly beleeve also, that of what state, age, strength, dignity, or condition soever thou be now, yet that thou thy selfe (I say) which now in health & mirth readeest this, & thinkest that it little pertaineth

taineth to thee, must one of these daies (and it may be shortly after the reading heereof) come to proove all these things upon thy selfe, which I have heere written: that is, thou must with sorrow and griefe be inforced to thy bed, and there after all the struglings, with the darts of death, thou must yeeld thy bodie which thou lovest so much, to the baire of woorms, and thy soule to the triall of justice, for hir doings in this life.

12 Imagin then (my friend) thou I say which art so fresh and frolick at this day, that thy ten, twentie, or two yeeres, or (it may be) two monethes, which thou hast yet to live, were now ended, and that thou were even at this present, stretched out upon a bed, wearied and worne with dolor and paine, thy carnall friends about thee weeping and howling, the phisitions departed with their fees, as having given thee over, and thou lieng there alone mute and dumbe in most pitifull agonie, expecting from moment to moment, the last stroke of death to be given thee. Tell me, in this instant, what woulde all the pleasures and commodities of this world do thee good? What comfort would it bee to thee, to have beene of honour in this

*A very profitable consideration.*

*The day of death.**The first part.*

*The cogitation  
and speech  
of the soule  
at the day  
of death.*

world, to have beene rich, and purchased much, to have borne office, and been in the princes favour? to have left thy children or kindred wealthie, to have troden downe thine enimies, to have stirred much, & borne great sway in this life? What ease (I say) or comfort would it be to thee, to have beene faire, to have been gallant in apparell, goodly in personage, glittering in golde? Would not all these things rather afflict than profit thee at this instant? For now wouldest thou see the vanitie of these trifles: now would thy hart begin to say within thee; O follie & miserable blindnes of mine! Lo, heer is an end now of all my delights and prosperities: al my joies, al my pleasures, all my mirth, all my pastimes are now finished: where are my friendes, which were woont to laugh with me? My servants woont to attend me; my children woont to disport me? Where are al my coches and horses, wherewith I was woont to make so goodlie a shewe, the caps and knees of people woont to honor me, the troupes of suters following me? Where are al my daliances & tricks of love; all my pleasant musicke; all my gorgious buildings; all my costly feasts and bankettings? And above all other, where

where are my deer & sweet friends, who seemed they would never have forsaken me? But all are now gone, and have left me heere alone to answer the reckoning for all, and none of them will do so much as to go with mee to judgement, or to speake one word in my behalfe.

13 Woorth to me, that I have not foreseene this daie sooner, and to have made better provision for the same: it is now too late, and I feare me I have purchased eternall damnation, for a little pleasure, & lost unspeakable glorie for a floting vanitie. Oh how happie & twise happie are they which so live, as they may not be afeard of this day? I now see the difference betwixt the ends of good and evil, & marvel not though the scriptures saie of the one; *The death of saints is precious.* And of the other, *The death of sinners is miserable.* Oh that I had lived so vertuously as some other have done, or as I had often inspirations from God to do: or that I had done the good deeds I might have done: how sweete and comfortable woulde they be to mee nowe in this my last and extremest distress?

Psal. 115  
Psal. 33.

14 To these cogitations and speeches (deer brother) shall thy hart be inforced of what estate soever thou bee, at the

**The day of death.****The first part.**

Luk. 21.

Psal. 4.

hower of death, if thou do not prevent it now by amendment of life, which onlie can yeeld thee cōfort in that sorrowfull daie. For of good men the iudge himselfe saith; *Hic autem fieri incipientibus, respicite & levate capita vestra, quoniam appropinquat redemptio vestra*: When these things begin to come upon other men, do you lift up your heads, for that your redemption commeth on, from the labours and toiles of this worlde. And the holie prophet saith of the vertuous man, which hath done good works in this life, that he shall bee at this time; *Beatus vir*: An happie man. And he giveth the cause; *Quia in die mala liberabit eum Dominus, & opem feret illi super lectum doloris eius*: For that God will deliver him in this evill daie, and will assist him upon the bed of his sorrowe. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowful, as I have shewed, being nothing else but an heape of all sorrowes together, especially to them which are drawn unto it before they are readie for the same, as commonly all they are, which deferre their amendment from daie to day, & do not attend to live in such sort now as they shall

shall wish they had done when they come to that last passage.

## CHAP. IX.

*Of the paines appointed for sin  
after this life.*

**A**Mongst all the meanes which God useth towards the children of men, to moove them to this resolution, whereof I intreat, the strongest and most forcible ( to the common sort of men ) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his commandements. Wherefore he useth this consideration often, as may appeer by al the prophets, who do almost nothing else, but threaten plagues and destruction to offenders. And this mean hath oft times prevailed more than anie other that could be used, by reason of the naturall love which we beare towards our selves : and consequently the naturall feare which we have of our owne danger. So we reade that nothing could moove the Ninivites so much as the foretelling them of their imminent destruction. And Saint John Baptist, although he came in a simple and contemptible maner, yet preaching unto the people; *The terror of ven-*

*The force  
of feare.*

*Jona. 3.*

**Of punishment.****The first part.**

Matt 3.

Mark. 1.

Luk. 3.

geance to come, and that the axe was now put  
to the trees, to cut downe for the fire all those  
which repented not. Hee mooved the verie  
publicans and souldiers to feare ( which  
otherwise are people of verie hard met-  
tal) who came unto him upon this terri-  
ble embassage, & asked what they shuld  
do to avoid these punishments?

2. Cor. 5.

2 After then that we have considered  
of death, & of Gods severe judgement,  
which insueth after death, and wherein  
everie man hath to receive according to  
his works in this life, as the Scripture  
saith: it followeth that wee consider also  
of the punishments which are appoin-  
ted for them that shall be found faultie  
in that account, heerby at leastwise ( if  
no other consideration will serve) to in-  
duce christians to this resolution of ser-  
ving God. For (as I have noted before )  
if everie man have naturally a love of  
himselfe, & desire to conserve his owne  
case, then shoulde hee also have feare of  
perill, whereby he is to fall into extreme  
calamitie. This expresseth S. Barnard  
excellently according to his woont: O  
man (saith he) if thou have left all shame  
(which appertaineeth to so noble a crea-  
ture as thou art) if thou feele no sorrowe  
(as carnall men do not) yet loose not  
feare

*In serm. de  
Primordiis.*

feare also, which is found in very beasts. We use to load an asse, & to wearie him out with labor, & he careth not, because he is an asse: but if thou wouldest thrust him into the fire, or sling him into a ditch, he would avoide it as much as he could, for that he loveth life, and feareth death. Feare thou then, and be not more insensible than a beast: feare death: feare judgement: feare hell. This feare is called *Pro. 9.* the beginning of wisdom, & not shame or sorrow, for that the spirit of feare is more mightie to resist sin, than the spirit of shame or sorrow, wherefore it is said: *Remember the end, and thou shalt never* *Eccl. 7.* *sin.* That is, remember the finall punishments appointed for sin after this life. Thus far S. Barnard.

3 First therefore to speake in generall of the punishments reserved for the life to come, if the scriptures did not declare in particular their greatnes unto us: yet are there manie reasons to perswade us, that they are most severe, dolorous, and intolerable. For first as God is a God in *Gods majesty.* all his works, that is to say, great, wonderfulfull, and terrible: so especiallie hee sheweth the same in his punishments, being called for that cause in scripture: *Psal. 74.* *Deus justitia:* God of justice. As also *Deus* *Deut. 10.*

*ultionum:*

## Of punishment.

## The first part.

*ultionum* : God of revenge. Wherefore seeing all his other works are full of majestic and exceeding our capacities: we may likewise gather, that his hande in punishment must be woonderfull also. God himselfe teacheth us to reason in this maner, when he saith; *And will ye not then feare me? And will ye not tremble before my face, which have put the sands as a stop unto the sea, and have given the water a commandment never to passe it, no not when it is most tronbled, and the floods most outragious? As who would saie: If I am woonderfull and do pas your imagination, in these works of the sea, and others, which you see dailie: you have cause to feare me, considering that my punishments are like to be correspondent to the same.*

## Gods mercie.

4 Another conjecture of the great and severe justice of God may be the consideration of his infinite and unspeakable mercie: the which as it is the verie nature of God, & without end or measure, as his Godhead is: so is also his justice. An i these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saith, therefore as in a man of this world, if we had the measure of one arme, we might easilie conjecture of the other: so seeing the woonder-

Jerem. 5.

Psa. 84.

woonderfull examples daily of Gods infinite mercy towards them that repent: we may imagine by the same, his severe justice towards them, whom he reserveth to punishment in the next life, and whom for that cause, he calleth in the scriptures; *Vasa furoris*: Vessels of his furie, or vessels to shew his furie upon. Esai 13.  
Psal. 7.

5 A third reason to perswade us of the greatnes of these punishments, may be the marvellous patience, and long suffering of God in this life: as for example, in that he suffereth divers men from one sin to another: from one daie to another: from one yeere to another: from one age to another: to spend all (I say) in dishonor and despite of his majestic, adding offence to offence, and refusing all persuations, allurements, good inspirations, or other means of friendship, that his mercy can devise to offer for their amendment. And what man in the world could suffer this? Or what mortall hart can shew such patience? But now if all this should not be requited with severitie of punishment in the world to come, upon the obstinate: it might seeme against the law of justice and equitie: and one arme in God might seeme longer than the other. S. Paul toucheth this reason Gods patience.

## Of punishments.

## The first part.

Rom. 2.

reason in his Epistle to the Romanes, where he saith: *Doest thou not knowe that the benignitie of God is used to bring thee to repentance? And thou by thy hard and impenitent hart doest hoord up vengeance unto thy selfe, in the daie of wrath, and appeerance of Gods just iudgement, which shall restore to everie man according to his works?* He useth heere the words of hoording up of vengeance, to signifie that even as the covetous man doth hoord up money to money daily, to make his heape great: so the unrepentant sinner doth hoord up sin to sin: & God on the contrary side hoordeth up vengeance to vengeance, untill his measure be full to restore in the end:

Isai. 27.

*Measure against measure*, as the prophet saith, and to paie us home: *According to*

Jer. 16.

*the multitude of our own abominations.* This God meant when he saide to Abraham:

Gen. 15.

*That the iniquities of the Amorrhians were not yet full up.* Also in the revelation unto

Apoc. 21.

S. John the Evangelist, when hee used this conclusion of that book: *He that doth evil let him do yet more evil: and he that lieth in filth, let him yet become more filthie: for behold, I come quickly, and my rewarde is with mee, to render to everie man according to his deedes.* By which wordes God signifieth that his bearing and tolerating with sin-

ners.

ners in this life, is an argument of his greater severitie in the life to come, which the prophet David also declareth, when talking of a carelesse sinner hee saith: *Dominus irridebit eum quoniam* Psal. 36.

*prospicit quod venies dies ejus.* The Lord shall scof at him, foreseeing that his day shall come. This daie (no doubt) is to be understood the daie of account and punishment after this life, for so doth God more at large declare himselfe in another place in these words: *And thou son of man, this saith thy Lord God: the ende is come,* Ezecch. 7.  
*nowe (I saie) the ende is come upon thee. And I wil shew in thee my furie, and will judge thee according to thy waies. I will laie against thee all thy abominations, and mine eie shall not spare thee, neither will I take any mercie upon thee, but I will put thine owne waies upon thee, and thou shalt knowe that I am the Lorde. Behold affliction commeth on, the end is come, the ende (I saie) is come: it hath watched against thee, & behold it is come: crushing is now come upon thee: the time is come: the day of slaughter is at hande. Shortlie I will poure out my wrath upon thee: and I will fill my furie in thee. & I will judge thee according to thy waies, and I will laie all thy wickednes upon thee: mine eie shall not pittie thee: neither will I take anie compassion upon thee, but I will laie thy waies upon*

## Of punishment.

## The first part.

upon thee, and thine abominations in the midst of thee, and thou shalt know that I am the Lorde that striketh. Hitherto is the speech of God himselfe.

Of paines in particular.

6 Seeing then now we understand in generall, that the punishments of God in the life to com are most certein to be great & severe to all such as fall into the (for which cause the Apostle saith: *Horrendum est incidere in manus Dei viventis*: It is an horrible thing to fall into the hands of the living God) let us consider somewhat in particular what manner of pains and punishments they shall be.

Heb. 10.

Of the name of hell in divers soongs.

7 And first of al touching the place of punishment appointed for the damned, comonly called hell, the scripture in divers languages, useth divers names, but all tending to expresse the grievousnes of punishment there suffered. As in Latine it is called *Infernus*, a place beneath or under grounde (as most of the olde fathers do interpret.) But whether it be under ground or no, most certaine it is, that it is a place most opposite to heave, which is said to be above. And this name is used to signifie the miserable suppressing & hurling downe of the damned to be trode under the feet not only of God, but also of good men for ever. For \* so

saith

Esa. 5. & 38.

Mal. 4.

B

\* The matter in hand is not by this place substantial.

The ninth Chapter. Of punishment.

Saith the Scripture: Behold the day of the Lord ly proved: cometh burning like a furnace, & al proud and for that the wicked mē shal be straw to that sornace, & you opinion of those that shat fear my name shal tread the down, & they altogether refer this shall be as burnt ashes under the soles of your place to the feet in that day. And this shalbe one of the greatest miseries that can happē to the the generall proud & stout potentates of the worlde, judgement, to be thrown down with such contempt, standeth not so cleer but & to be trodē under feet of them, whom that excep- they so much despised in this world. tion may be takē against it.

8 The Hebrew word which the scrip- Etai. 14.  
ture useth for hell, is *Seol*, which signifi- Matt. 14.  
eth a great ditch or dungeon. In which Apoc. 14.  
sense it is also called in the Apocalypse: Apoc. 11.  
*Lacus iræ Dei*: The lake of the wrath of Matt. 11.  
God. And againe: *Stagnum ardens igne & In com. su-  
sulphure*: A poole burning with fire and pra verba,  
brimstone. In Greeke the scripture useth vive lachen-  
three words for the same place. The first ter.  
is, *Elades*, used in the Gospell, which (as 2. Pet. 4.  
Plutarch noteth) signifieth a place wher Job. 10.  
no light is. The second is *Zophos*, in S. Pe- Matr. 12  
ter, which signifieth darknes it selfe. & 25.  
In which sense it is called also of Job: 2. Pet. 4.  
*Terra tenebrosa, & operta mortis caligine*: A darke  
land, and overwhelmed with deadly ob-  
scuritie. Also in the Gospell; *Tenebræ ex-  
teriores*: Utter darknes. The third Greek  
word is *Tartaros*: used also by Saint Pe-  
ter:

## Of punishment.

## The first part.

Job. 10.

ter : which worde being derived of the verbe *Tarasso*, which signifieth to terrifie, trouble, and vexe, importeth an horrible confusion of tormentors in that place: even as Job saith of it : *Ibi nullus ordo, sed sempiternus horror inhabitat*: There dwelleth no order, but everlasting horror.

Matt. 5. 10.  
18. 23.  
Maik. 9.  
Luk. 12.

The valley  
Hinnom.

9 The Chaldie worde, which is also used in the Hebrew, and translated to the Greeke, is *Gehenna*, first of all used by Christ for the place of them which are damned, as S. Jerom noteth upon the tenth Chapter of S. Matthewes Gospell. And this worde being compounded of *Gee* and *Hinnom*, signifieth a valley nigh to Jerusalem, called the valley of Hinnom, in which the old idolatrous Jewes were wont to burne alive their own children in the honor of the divell, and to sound with trumpets, timbrels & other loud instruments, whiles they were doing thereof, that the childrens voices & cries might not be heard: which place was afterward used also for the receit of all filthines, as of dung, dead carions & the like. And it is most probable that our Savior used this word above all other for hel, therby to signifie the miserable burning of soules in that place, the pitiful clamors and cries of the tormented: the

con-

confuse and barbarous noise of the tormentors : together with the most lothsome filthines of the place, which is otherwise described in the scriptures, by the names of adders, snakes, cocatrices, scorpions, & other venomous creatures, as shall be afterward declared.

10 Having declared the names of this place, and thereby also in some part, the nature : it remaineth now, that we consider, what manner of paines men suffer there. For declaration whereof, we must note, that as heaven & hel are contrarie, assigned to contrarie persons, for contrarie causes : so have they in all respects contrarie properties, conditions and effects, in such sort, as whatsoever is spoken of the felicitie of the one, may serve to infer the contrarie of the other. As when S. Paul saith, that *No eie hath seene, nor eare heard, nor hart conceived the joies that God hath prepared for them that shall be saved.* We may infer that the paines of the damned must be as great. Again, when the scripture saith, that the felicitie of them in heaven is a perfect felicitie, containing *omne bonum* : Al goodnes; so that no one kinde of pleasure can be imagined which they have not : we must think on the contrarie part, that the miserie

*The pains of  
hell univer-  
sall.*

1. Cor. 2.

Exod. 33.

serie of the damned, must be also a perfect miserie, containing all afflictions that may be, without wanting anie. So that, as the happines of the good is infinit, & vniversall: so also is the calamitie of the wicked infinit & universal. Now in this life all the miseries and pains which fall upon man, are but particular, & not universall. As for example: wee see one man pained in his eies; another in his backe: which particular pains notwithstanding sometimes are so extreme, as life is not able to resist them, and a man would not suffer them long for the gaining of manie worldstogither. But suppose now a man were tormented in all the parts of his bodie at once, as in his head, his eies, his roong, his teeth, his throte, his stomacke, his bellie, his back, his hart, his sides, his thighes, & in all the joints of his bodie besides: suppose (I saie) hee were most cruelly tormented with extreme pains in all these parts togither, without ease or intermission; what thing could be more miserable thā this? What sight more lamentable? If thou shouldest see a dog lie in the streete so afflicted: I know thou couldest not but take compassion upon him. Well then, consider what difference there is be-

twene

er- twene abiding these pains for a weeke,  
 ons or for al eternities; in suffering them up-  
 So on a soft bed, or upon a burning grid-  
 fi- iron and boiling fornace; among a mans  
 tie friends comforting him, or among the  
 in furies of hell whipping and tormenting  
 ch him. Consider this (I say) gentle reader,  
 or and if thou wouldest take a great deale  
 ne of labour, rather than abide the one, in  
 his this life: be content to sustaine a little  
 h- paine, rather than to incur the other in  
 as the life to come.

11 But to consider these things yet further, not onely all these parts of the  
 bodie, which have been instruments to  
 sin, shall be tormented together, but also  
 every sense both externall and internall  
 for the same cause shall be afflicted with  
 his particular torment, contrarie to the  
 object wherein it delited most and tooke  
 pleasure in this worlde. As if for exam-  
 ple, the lascivious eies were afflicted  
 with the ugglie and fearfull sight of di-  
 vels: the delicate eares, with the hor-  
 rible noise of damned spirits: the nise  
 smell, with poisoned stench of brim-  
 stone, and other unsupportable filth:  
 the daintie taste, with most ravenous  
 hunger and thirst: and all the sensible  
 parts of the bodie with burning fire.

Againe,

*Peculiar  
 torments to  
 every part.*

## Of punishment.

## The first part.

Again, the imagination shall be tormented, with the apprehension of pains present, and to come, the memorie with the remembrance of pleasures past, the understanding with consideration of the felicitie lost, and the miserie now come on. O poore Christian, what wilt thou do amidst the multitude of so greevous calamities?

*The paines of  
hell exercised  
for torments,  
not for cha-  
stisement.*

Apoc 20.  
and 14.  
Apoc. 18.  
Luk. 16.

12 It is a woonderfull matter, and able (as one father saith) to make a reasonable man go out of his wits, to consider what God hath revealed unto us, in the Scriptures, of the dreadfull circumstances of this punishment: and yet to see how little the retchles men of the world do feare it. For first touching the universalitie, varietie and greatnes of the paine, not onelie the reasons before alledged, but also divers other considerations in the Scriptures do declare: As where it is saide of the damned; *Cruciantur die & nocte*: They shal be tormented day and night. And againe; *Date illi tormentum*: Give him torment, speaking of Babylon in hell: by which is signified, that the paines in hell are exercised, not for the chastisement, but for torment of the parties. And torments commonlie we see in this worlde to be as great and

as

as extreme, as the wit of a man can reach to devise. Imagine then, whē God shall laie his head to devise torments (as he hath done in hell) what maner of torments will they be?

13 If creating an element heer for our comfort (I meane the fire) hee could create the same so terrible as it is, in such sort as a man would not holde his onelie hand in it one daie, for to gaine a kingdome, what a fire thinke you hath hee provided for hell, which is not created for comfort, but onely for the torments of the parties. Our fire hath many differences from that, and therefore is trulie saide of the holie Fathers, to bee but a painted & fained fire in respect of that. For our fire was made to comfort (as I have said) and that to torment. Our fire hath neede to be fed continuallie with wood, or else it goeth out: that burneth continually without feeding. Ours giveth light: that giveth none. Ours is out of his naturall place, & therefore shifterh to ascend, & to get from us as we see: but that is in the naturall place, where it was created, and therefore it abideth there perpetually. Ours cōsumeth the matter laid in it, and so quickly dispatcheth the paine: that tormenteth, but consumeth not

*The fierce nature of the fire of hell.*

## Of punishment.

## The first part.

Matt. 8. 13.

22. 24.

Luk. 13.

B  
\* Gnashing  
and chatte-  
ring of the  
teeth are  
not all one,  
& proceede  
of diuers  
causes.

Apos. 21.

not to the end the paine may be everla-  
sting. Our fire is extinguished with wa-  
ter and greatly abated by the coldnes of  
the aire about it: that hath no such a-  
batement, or qualification. Finally what  
a strange & incredible kinde of fire that  
is, appeereth by these words of our savi-  
or so often repeated, *There shall be weeping  
and gnashing of teeth.* Weeping is to be re-  
ferred to the effect of extreame burning  
in that fire, for that the torment of scal-  
ding & burning inforceth teares sooner  
than anie other torment, as appeereth  
in them, which upon the sudden do put  
an hot thing into their mouth, or scalde  
any other part of their bodie. And \* gna-  
shing of teeth or chattering at least (as  
everie man knoweth) proceedeth of  
great and extreme colde. Imagine then  
what a fire this is, which hath such ex-  
treme effects, both of heat and cold. O  
mightie Lorde what a strange God art  
thou? How woonderfull and terrible in  
all thy works and inventions? How boun-  
tifull art thou to those that love & serve  
thee? And howe severe to them which  
contemne thy commandements? Hast  
thou devised a waie how they which lie  
burning in a lake of fire and brimstone,  
shall also bee tormented with extreme  
cold?

cold? What understanding of man can conceive how this may be? But thy judgments (O Lorde) are a depth without bottom, and therefore I leave this to thy only providence, praising thee eternally for the same.

14 Besides these general pains comon to all that be in that place, the scripture signifieth also, that there shall bee particular torments, peculiar both in qualitie and quantitie to the sins and offences of each offender. For to that ende saith the prophet Esay to God: *Thou wilt judge in measure against measure.* And God saith of himselfe: *I will exercise judgement in weight & justice in measure.* And that is the meaning of all those threats of God to sinners, where he saith that he will paie the same, according to their particular works, & according to the inventions of their owne harts. In this sense it is said in the Apocalyps, of Babylon now thrown downe into the lake, *Looke how much she hath glorified hir selfe, and hath lived in detestableness: so much torment and affliction give we her.* Whereof the holie fathers have gathered the varietie of torments that shall be in that place. As there be differences of finnes: so shall there be varieties of torment (saith old Ephraim) as

*Particular  
paines for  
particular  
offenders.*

Esai. 19.

Esai. 18.

Jerem. 2.

Apoc. 20.

Psal. 27 98.

Ezec. 24.

Osce. 12.

Zach. 1.

Apoc. 18.

*Lib. de vert.*

*Pæn. cap. 2.*

H

if

## Of punishment.

## The first part.

if the adulterer shoulde have one kinde of torment, the murderer another, the theefe another, the droonkard another, the liar another. As if the proude man shoulde be ttden under feer, to recompence his pride: the glutton suffer inestimable hunger: the droonkard extreme thirst: the delicious mouth filled up with gaule: and the delicate bodie seared with hot burning irons.

Job. 20.

*A marvelous description used by the scripture.*

15 The holic Ghost signifieth such a thing, when he saith in the Scriptures of the wicked worldling; *His bread in his bellie shall be turned into the gaule of serpents: hee shall be constrained to spue out againe the riches which he hath devoured: nay, God shall pull them out of his bellie againe: he shall be constrained to sucke the gaules of cocatrices, and the toong of an adder shall kil him: he shall paie sweetelie for all that ever hee hath done: & yet shall he not be consumed, but shall suffer according to the multitude of all his devises: utter darknes lieth in waite for him: and fire which needeth no kindling shall ease him up: this is the wicked mans portion from God. By which words and such like, it is plainly shewed, that worldlings shall receive as it were particular and proper torments, for their gluttony, for their delicate fare, for their extortion, and the like. Which*

tor.

torments shall be greater than any mortall toong can expresse: as may appeere by the vehement and horrible wordes, which the holy Ghost heere useth to insinuate the same.

16 Besides this, the scripture sheweth *The straitnes of pains in hell.* unto us, not only the universalitie, particularitie, and severitie of these pains, but also the straitnes thereof, without aide, help, ease, or comfort, when it saith; *We* *Matt. 22.* *shall be cast in bound both hand and feete:* For it is some kind of comfort in this world, to be able to resist or strive against our afflictions: but there we must lie stil and suffer al. Againe, when he saith; *Clausula est* *Matt. 25.* *janua:* The gate is shut. That is, the gate of all mercie, of all pardon, of all ease, of all intermission, of all comfort is shut up from heaven, from earth, from the creator, and from creatures: insomuch as no cōsolation is ever to be hoped for more: as in all the miseries of this life there is alwaies some. This straitnes is likewise most lively expressed in that dreadfull parable of the rich glutton in hell: who *Luk. 16.* *The wonderfull example of the rich glutton.* was driven to that necessitie, as he desireth that Lazarus might dip the top of his finger in water to coole his toong, in the mid of that fire wherein he saith he was: and yet could not hee obtaine

it. A small refreshing (it seemeth) it would have beene unto him, if he had obtained the same. But yet to shew the straitnes of the place it was denied him. Oh you that live in the sinfull wealth of the world, consider but this one example of Gods severitie, and be asfeard. This man was in great roialtie a little before, and nothing regarded the extreme miserie that Lazarus was in: but now would hee give a thousand worlds (if he had them) for one drop of water to coole his toong. What demand could be lesse than this? He durst not ask to be delivered thence, or to have his torments diminished, or to aske a great vessell of water to refresh his whole bodie therein: but onelie so much as would sticke on the top of a mans finger, to coole his toong. To what neede was this rich man now driven? What a great imagination had hee of the force of one drop of water? To what pitifull change was his toong now come unto, that was wont to be so diligently applied with all kinds of pleasant liquors? Oh that one man cannot take example by another! either this is true, or else the Son of God is a liar. And then what men are wee, that seeing our selves in danger of this miserie, do not seeke with  
more

more diligence to avoid the same?

17 In respect of these extremities and strait dealings of God, in denieng all comfort and consolation at this day, the scripture saith, that men shall fall into rage, furie, and utter impatience, blaspheming God, and cursing the daie of their nativitie, with eating their owne tongues for griete, and desiring the rocks and mountaines to come & fal on them, to end their pains.

Apoc. 16.

Ezec. 23.

Apoc. 13.

Luk. 3.

18 Now if we ad to this, the eternitie, & everlasting continuance of these torments: we shall see that it increaseth the matter greatly. For in this world there is no torment so great, but that time either taketh awaie, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mitigate the matter. But heere is no such hope or cōfort: but *Cruciabuntur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure*: They shal be tormented for ever, in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there: neither shal the tormentor nor the tormented die, but both live eternally, for the eternall miserie of the parties to be punished.

Apoc. 14.

Of punishment.

The first part.

A woonder-  
full saying.

19 Oh (saith one Father in a godly meditation) if a sinner damned in hell did knowe, that he had to suffer those torments there, no mo thousands of yeeres than there be sands in the sea, and grasse piles in the ground; or no mo thousand millions of ages, than there bee creatures in heaven, and in earth: he would greatly reioice thereof, for hee woulde comfort himselfe at the lest with this cogitation, that once yet the matter would have an ende. But now (saith this good man) this word *Never*, breaketh his hart when he thinketh on it, and that after a hundred thousand millions of worldes there suffered, he hath as far to his ende as he had at the first day of his entrance to these torments. Consider (good Christian) what a length one hower would seem unto thee, if thou hadst but to hold thy hande in fire and brimstone, onelic during the space thereof. Wee see, if a man bee grievously sicke, though he bee laide upon a very soft bed, yet one night seemeth a long time unto him. He turneth & tosseth himselfe from side to side, telling the clocke, and counting everie hower, as it passeth, which seemeth to him a whole daie. And if a man shoulde say unto him, that he were to abide that pain

pain but seven yeeres together: he would go nigh to despaire for griefe. Nowe if one night seeme so long and tedious to him that lieth on a good soft bed afflicted onely with a litle ague: what will the lieng in fire and brimstone do, when hee shall know evidently that he shall never have end therof? Oh (deer brother) the facietie of continuance is lothsom, even in things that are not evil of themselves. If thou shouldest be bound alwaies to eat one onely meate: it would be displeasent to thee in the ende. If thou shouldest be bounde to sit still all thy life in one place without mooving: it would be grievous unto thee, albeit no man did torment thee in that place. What then will it bee to lie eternallie, that is, worlde without end, in most exquisit torments? is it any waie tolerable? what judgement then, what wit, what discretion is there left in men, which make no more account of this matter than they do?

20 I might heere ad another circumstance which the Scripture addeth; to wit, that all these torments shall be in darknes: a thing dreadfull of it self unto mans nature. For there is not the stoutest man in the world, if hee found himselfe alone, and naked in extreme dark-

*Darknes  
in hell.  
Matt. 8. 22.*

Derision.

Psal. 36.

Paines of  
damage  
which the  
damned  
suffer.

nes, and should heare a noise of spirits  
comming towards him, but hee woulde  
feare, albeit hee felt never a lash from  
them on his bodie. I might also ad ano-  
ther circumstance, that the prophet ad-  
deth: which is, that God and good men  
shall laugh at them that day, which will  
be no small affliction. For as to be mo-  
ned by a mans friend in time of aduersi-  
tie, is some comfort: so to be laughed at,  
especially by him who onely may helpe  
him, is a great & intolerable increase  
of his miserie.

21 And now all this that I have spoken  
of hitherto, is but one part of a damned  
mans punishment onely, called by Di-  
vines; *Pana sensus*: the paine of sense or  
feeling: that is, the paine or punishment  
sensibly inflicted upon the soule and bod-  
ie. But yet besides this, there is another  
part of his punishment, called *Pana  
damni*: The paine of losse or damage:  
which (by all learned mens opinion) is  
either greater, or no lesse than the for-  
mer: And this is the infinite losse which  
a damned man hath, in being excluded  
for ever and ever from the sight of his  
creator, and his glorie. Which sight on-  
lie, being sufficient to make happie and  
blessed all them that are admitted unto

it,

it, must needs be an infinite miserie to the damned man to lack that eternally. *Esa. 26.*

And therefore this is but as one of the first and chiefest plagues to be laid upon him: *Tollatur impius, ne videat gloriam Dei:* Let the wicked man bee taken awaie to hell, to the end he may not see the glory of God. And this losse containeth all other losses and dammages in it: as the losse of eternall blisse, and joie (as I have said) of eternall glorie, of eternall societie with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them still) he taketh more griefe thereof (as Divines do hold) then by all the other sensible torments that he abideth besides.

22 Wherunto appertaineth the worm of conscience: in Scripture so called, for that as a worme lieth eating and gnawing the wood wherin he abideth: so shal the remorse of our owne conscience lie within us, griping and tormenting us for ever. And this worme or remorse shall principally consist in bringing to our mindes, all the meanes and causes of our present extreme calamities: as our negligences, whereby wee lost the felicitie, which other men have gotten. And at every one of these cōsiderations,

*The worme  
of consci-  
ence.*

*Mark. 9.  
Esa. 66.  
Eccl. 7.  
Jud. 6.*

*The cogita-  
tions of the  
damned.*

this worm shal give us a deadly bite, even unto the hart. As when it shall lay before us all the occasions that we had offered to avoid this miserie, wherein now we are fallen, & to have gotten the glory which we have lost: how easie it had beene to have done it: how nigh wee are oftentimes to resolve our selves to do it: and yet how ungratiously we left off that cogitation againe: how manie times wee were foretold of this danger, & yet howe little care and fear we took of the same: how vaine the worldly trifles were wherein wee spent our time, and for which wee lost heaven, and fel into this intolerable miserie: how they are exalted whom we thought fooles in the world: and howe we are now prooved fooles and laughed at, which thought our selves wise. These things (I saie) and a thousand mo being laide before us by our owne conscience, shall yeeld us infinite grieve: for that it is nowe too late to amende them. And this grief is called the worme of remorse of our owne conscience: which woorme shall more inforce men to weep & howl, than any torment else, considering how negligently, foolishlie, and vainlie they are come into those so insupportable torments, & that now there is no more  
time

time to redresse their errors.

23 Now only is the time of weeping & lamenting for these men, but all in vain. Now shall they begin to fret and fume, and marvel at themselves, saieng: Where was our wit? Where was our understanding? Where was our judgement when we followed vanities, & cōtemned these matters? *This is the talke of sinners in hell Sap. 5.* (saith the Scripture) *what hath our pride, or what hath the glorie of our riches profited us? They are all now vanished like a shadow: we have wearied out our selves in the way of iniquitie and perdition, but the waie of the Lord we have not knowen.* This (I say) must be the everlasting song of the damned worm eaten conscience in hell: eternall repentance, without profit. Whereby he shall be brought to such desperation (as the scripture noteth) as he shal turne into furie against himselfe, teare his owne flesh, rent his owne soule (if it were possible) and invite the fiends to torment him, seeing he hath so beastlie behaved himselfe in this world, as not to provide in time, for this principall matter, onely (indeede) to have beene thought upon. Oh if he could have but another life to live in the world againe, how would he passe it over? with what diligence? with what

what severitie? But it is not lawfull: we onely which are yet alive have that singular benefit, if we know it, or would resolve our selves to make the most of it. One of these daies, we shal be past it also, & shall not recover it againe, no not one houre, if we wold give a thousand worlds for the same, as indeede the damned would do, if they might. Let us now therefore so use the benefit of our present time as when we are past hence, we have not need to with our selves heere againe.

24 Now is the time we may avoid all: now is the time we may put our selves out of danger of these matters: now (I see) if we resolve our selves out of hand. For we know not what shall becom of us to morrow: it may be to morrow our harts will be as hard & careles of these things, as they have beene heeretofore, and as Pharao his hart was, after Moses departure from him. Oh that he had resolved himselfe thorowlie while Moses was with him, how happie had he bin? If the rich glutton had taken the time while he was in prosperitie, how blessed a man had he beene? He was foretold of his miserie (as we are now) by Moses and the prophets, as Christ signifieth: but he would not heare. Afterward hee was in  
such

such admiration of his owne follie, that hee would have had Lazarus sent from Abrahams bosome unto his brethren to warn them of his successe. But Abraham told him, it was bootlesse, for they would not have beleeved Lazarus, but rather have persecuted him as a lier, and defamer of their honorable brother dead, if he should have come & have told them of his torments. Indeed so woulde the wicked of the world do now, if one should come and tel them, that their parents or friends are damned in hell for such and such things: & do beseech them to looke better to their lives, to the end by their comming thither, they do not increase the others pains, for being some cause of their damnation (for this is onelie the cause of care which the damned have towards the living, and not for any love they now beare the) if (I say) such a message should come from hel, to the flourishing sinners of this world, would they not laugh at it? Woulde they not persecute eagerly, the parties that shoulde bring such newes: what then can God devise to doe for the saving of these men? What waie, what meanes may he take, when neither warning, nor example of others, nor threats, nor exhortations wil

do

do anie good? We know, or may know, that leading the life which wee do, wee cannot be saved. We know, or ought to know, that manie before us have beene damned for lesse matters. We know and cannot choose but knowe, that we must shortlie die, & receive our selves, as they have received: living as they did, or woorse. We see by this laid downe before that the paines are intolerable, and yet eternal, which do expect us for the same. We confesse them most miserable, that for anie pleasure or commoditie of this world, are now fallen into those paines. What then should let us to resolve, to dispatch our selves quickly of all impediments? to breake violently frō all bonds and chains of this wicked world, that do let us from this true and zealous service of God? Why should we sleep one night in sin, seeing that night may chance to be our last, & so the everlasting cutting off, of all hope for the time to come?

25 Resolve thy selfe therfore (my deere brother) if thou be wise, and cleere thy selfe from this danger, while God is willing to receive thee, and moove thee therunto by these meanes, as he did the rich man by Moses and the Prophets while he was yet in his prosperitie. Let

his

his example be often before thine eies,  
and consider it throughlie, and it shall  
do thee good. God is a wonderfull God,  
and to shew his patience & infinit good-  
nes, hee wooeth us in this life, seeketh  
unto us, and laieth himselfe (as it wee)  
at our feet, to move us to our own good,  
to win us, to draw us, & to save us from  
perdition. But after this life he altereth  
his course of dealing: hee turneth over  
the leafe, and changeth his stile. Of a  
Lambe hee becommeth a Lion to the  
wicked: and of a savior, a just and severe  
punisher. What can be said or don more  
to moove us? He that is forewarned and  
seeth his owne danger before his face,  
& yet is not stirred nor made the more  
wary or fearfull therby, but notwithstanding  
will come or slide into the same:  
may well bee pitied, but surely, by no  
meanes can he be helped, making him-  
selfe incapable of all the remedies, that  
may be used.

## CHAP. X.

*Of the most honorable and munificent re-  
wards proposed to all them that  
truly serve God.*

**T**He reasons and considerations laid  
downe before in the former Chap-  
ters

*The rewards.**The first part.**God the best  
pay-master.*

ters might well suffice, to stir up the hart  
of any reasonable Christian, to take in  
hand this resolution, whereof we talk, &  
whereunto I so much covet to perswade  
thee (for thy onely good and gain) gen-  
tle Reader. But for that all harts are not  
of one constitution in this respect, nor al-  
drawn and stirred with the same means:  
I purpose to adjoin heer a consideration  
of commoditie, whereunto commonlie  
ech man is prone by nature. And there-  
fore I am in hope it shall be more forcible  
to that we go about; than any thing  
else that hitherto hath beene spoken. I  
mean the to treat of the benefits which  
are reaped by the service of God, of the  
gain drawn thence, and of the good paie  
& most liberall reward which God per-  
formeth to his servants, above all the  
maisters created, that may bee served.  
And though the just fear of punishment  
(if we serve him not) might be sufficient  
to drive us to this resolution: and the in-  
finite benefits alreadie received, indute  
us to the same, in respect of gratitude  
(of both which somewhat hath been said  
before:) yet am I content so far to in-  
large this libertie to thee (good reader)  
that except I shew this resolution, which  
I crave to be more gainfull and profita-  
ble

ble than any thing else in the world that can be thought of: thou shalt not bee bound unto it for any thing that hitherto hath been said in that behälfe. For as God in all other things is a God of great majestie, full of bountie, liberalitie, and princely magnificence: so is hee in this point above all other: in such sort, as albeit whatsoever we do, or can do, is but due debt unto him, and of it selfe serveth nothing: yet of his munificent majestie, hee letteth passe no one jot of our service unrewarded, no not so much as a cup of cold water. Matt. 10.  
Mark. 9.

2 God commanded Abraham to sacrifice unto him his onelie sonne Isaac, which he loved so much: but whē he was readie to do the same, God saide, Do it not: it is ynough for me that I see thine obedience. And bicause thou hast not refused to do it, I swear to thee (saith he) by my selfe, that I will multiplie thy seed as the stars of heaven, & the sands of the sea: and among them also one shall be Christ, the savior of the worlde. Was not this a good paie for so little paines? King David one night began to think with himselfe, that he had now an house of Cedar, and the Arke of God lay but under a tent, & therefore resolved Gen. 22.  
2. Reg. 7.

*The rewards.**The first part.*

Psal. 38.

Matt. 20.  
Apoc. 22.

Luk. 14.

to builde an house for the saide Arke. Which onely cogitation God tooke in so good part, as he sent Nathan the prophet unto him presently, to refuse the thing, but yet to tell him, that for so much as he had determined such a matter: God would build an house or rather a kingdom to him, & his posterity, which should last for ever, and from which hee would never take away his mercy, what sins or offences soever they committed. Which promise wee see nowe fulfilled in Christ his Church raised out of that familie. What shoulde I recite many like examples: Christ giveth a generall note heereof, when he calleth the workmen and paieth to each man his wages, so duilie: as also when he saith of himselfe; *Behold, I come quickly, and my reward is with me.* By which place is evident, that God suffereth no labor in his service to bee lost or unpaid. And albeit (as after in place convenient shall be shewed) hee paieth also, & (that abundantly) in this life: yet (as by those two examples appeereth) he deferreth his chiefe pay, unto his coming in the end of the daie, that is, after this life, *In the resurrection of the just*: as himselfe saith in another place.

3 Of this paiment then reserved for Gods

Gods servants in the life to come, we are now to consider, what, and what maner a thing it is, and whether it be woorth so much labor and travell, as the service of God requireth or no. And first of all, if wee will beleeeve the holie scripture, calling it a kingdome, an heavenlie kingdom, an eternal kingdom, a most blessed kingdome: we must needs confesse it to be a marvellous great reward. For that worldlie princes do not use to give kingdoms to their servants for recompence of their labors. And if they did, or were able to do it; yet coulde it bee neither heavenlie, nor eternall, nor a blessed kingdome. Secondly, if we credite that which S. Paul saith of it; *That neither eye hath seen, nor eare heard, nor hart of man conceived*, how great a matter it is: then must wee yet admit a greater opinion thereof, for that we have scene manie woonderfull things in our daies; we have heard more woonderfull, we may conceive most woonderfull, and almost infinite. How then shall we come to understand the greatnes and value of this reward? Surely no toong created, either of man or angell, can expresse the same: no imagination conceive; no understanding comprehend it. Christ himselve hath

Matt. 25.

2. Tim. 4.

1. Pet. 1.

Luk. 14.

1. Cor. 2.

Esa. 64.

*The rewards.**The first part.*

hath said, *Nemo scit, nisi qui accipit*: No man knoweth it, but he that enioieth it. And therefore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote upon the hill Olympus, drew out his whole bodie, by the proportion of that one part: so we by some thing set downe in scripture, and by some other circumstaunces agreeing thereunto, may frame a conjecture of the matter, though it come far behinde the thing it selfe.

4 I have shewed before how the scripture calleth it an heavenlie, an everlasting, and a most blessed kingdome: whereby is signified, that all must bee kings that are admitted thither. To like effect it is called in other places; *A crowne of glorie, a throne of majestie, a paradise, or place of pleasure, a life everlasting.* Saint John the Evangelist being in his banishment, by speciall privilege, made privie to some knowledge and feeling thereof, as well for his own comfort, as for ours, taketh in hande to describe it by comparison of a citie: affirming, that the whole citie was of pure golde, with a great and high wall of the precious

Apoc. 2. 20.

Apoc. 2. 53.

Matt. 16.

Luk. 10.

Apoc. 21.  
and 22.

ous stone, called Jaspis. This wall had also twelve foundations, made of twelve distinct precious stones, which he there nameth: also twelve gates, made of twelve rich stones, called Margarits, & everie gate hath an entire Margarit. The streets of the citie were paved with gold, interlaid also with pearles and precious stones. The light of the citie was the cleerenes and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a river of water, as cleere as cristall to refresh the citie: & on both sides of the banks there grew the tree of life, giving out continuall and perpetuall fruit: there was no night in that citie, nor any defiled thing entered there: but they which are within shal raigne (saith he) for ever and ever.

§ By this description of the most rich and precious things that this worlde hath, Saint John woulde give us to understande the infinite value, glorie, and majestie of this felicitie, prepared for us in heaven: though (as I have noted before) it being the princely inheritance of our Saviour Christ, the kingdome of his father, the eternall habitation of the holie Trinitie prepared before all worldes, to set out the glorie, and

*The rewards.**The first part.*

and expres the power of him that hath no ende or measure, either in power or glorie: we may verie well thinke with S. Paul, that neither toong can declare it, nor hart imagin it.

*The creation of Angels.*

B.  
\* Great excellencie of gifts may be ascribed unto them: but not perfection.

Dan. 1.

Psal. 113.

6 When God shal take upon him to do a thing for the uttermost declaration (in a certain sort) of his power, wisdom, and majestic: imagine you, what a thing it will be. It pleased him at a certain time to make certaine creatures to serve him in his presence, and to be witnessles of his glorie: and therupon with a word, created the Angels, both for number & \*perfection, so strange and woonderfull, as maketh mans underwanding astonished to thinke of it. For as for their number they were almost infinit, passing the number of all the creatures of this inferior worlde, as divers learned men, and some ancient fathers do thinke: though Daniell (according to the fashion of the scripture) do put a certaine number for an uncertaine, when he saith of Angels, *A thousand thousands did minister unto him* (that is, unto God) *and tenne thousande times an hundred thousande, did stande about him to assist.* And for their perfection of nature, it is such (being, as the scripture saith, spirites, and like burning fire) as they

they far surpasse all inferiour creatures, in naturall knowledge, power, and the like. What an infinite majestic doth this argue in the creator?

7 After this, when many of these Angels were fallen: it pleased God to create another creature, farre inferior to this, for to \* fill up the places of such as had fallen: and thereupon created man of a peece of claiie, as you know, appointing him to live a certaine time in a place distant from heaven, created for this purpose, which is the world: a place of intertainment and triall for a time, which afterwarde is to bee destroyed againe. But yet in creating of this transitorie worlde (which is but a cottage of his owne eternall habitation) what power, what magnificence, what majestic hath he shewed? What heavens, & how woonderfull hath he created? What infinite stars and other lights hath he devised? What elements hath he framed? And how marvellouslie hath hee compact them together? The seas tossing & tumbling without rest, and replenished with infinite sorts of fish: the rivers running incessantlie thorowe the earth like veines in the bodie, and yet never to be emptie nor overflow the same: the earth

*The creation of the world to expresse the power of God.*

B

\* Wee may not well re-  
straine the  
purpose of  
God onlie  
to this: be-  
sides that,  
it may be  
doubted  
likewise by  
what war-  
rant that o-  
pinion doth  
stand.

it

it selfe, so furnished with all varietie of creatures, as the hundred part thereof is not imploied by man, but only remaineth to shewe the full hande, and strong arme of the creator. And all this (as I said) was done in an instant, with one worde onely: and that for the use of a small time, in respect of the eternitie to com. What then shal we imagine that the habitation prepared for that eternitie shall be? If the cottage of his meanest servant (and that made onelie for a time, to beare off as it were a shower of raine) be so princely, so gorgeous, so magnificent, so full of majestic as wee see this worlde is: what must we thinke that the kings pallace it selfe is, appointed for all eternitie; for him and his friends to raigne together? Wee must needes thinke it to bee as great, as the power and wisdom of the maker coulde reach unto, to performe: and that is, incomparable, and above all measure infinite. The great king Assuerus, which reigned in Asia over an hundred twentie and seaven provinces, to discover his power and riches to his subjects made a feast (as the Scripture saith) in his citie of Susa, to all princes, states, and potentates of his dominions, for an

*Ester. 1.*

an hundred and fower-score daies together. Esay the prophet saith, that our God and Lord of hostes, will make a solemne banquet to all his people upon the hill and mount of heaven, and that an harvest banquet of fat meates, and pure wines. And this banquet shall be so solemne, as the verie sonne of God himselfe chiefe Lord of the feast shall be content to girde himselfe, and to serve in the same, as by his owne wordes he promisseth. What manner of banquet then shall this be? How magnificent? How full of majestie? Especially seeing it hath not onely to endure an hundred and fower-score daies (as that of Assuerus did) but more than an hundred and fower-score millions of ages: not served by men (as Assuerus feast was) but by Angels and the verie sonne of God himselfe: not to open the power and riches of an hundred twentie and seaven provinces, but of God himselfe, King of kings, and Lord of Lords, whose power and riches are without ende, and greater than all his creatures together can conceiue? How glorious a banquet shall this bee then? How triumphant a ioie of this festivall daie? O miserable and foolish children of men, that are borne to so rare and

*Therwards.**The first part.*

singular a dignitie, and yet cannot bee brought to consider, love, or esteeme of the same.

*The pleasures and commodities of this life.*

*Apoc. 13.*

*In soliloquijs  
animo ad  
Deum.*

8 Other such considerations there be to shew the greatnes of this felicitie; as that, if God hath given so manie pleasures, and comfortable gifts in this life (as wee see are in the worlde) being a place notwithstanding of banishment, a place of sinners, a vale of miserie, and the time of repenting, weeping, and wailing: what will he do in the life to come, to the just, to his friends, in the time of ioy, and marriage of his sonne? This was a most forcible consideration with good Saint Augustine, who in the Secret speech of his soule with God, saide thus. O Lord, if thou for this vile body of ours, give us so great and innumerable benefits, from the firmament, from the aire, from the earth, from the sea, by light, by darknes, by heate, by shadowe, by dewes, by showers, by windes, by raines, by birds, by fishes, by beastes, by trees, by multitude of herbes, and varietie of plants, and by the ministerie of all thy creatures. O sweete Lord what manner of things, how great, how good, and how innumerable are those which thou hast prepared in our heavenlie coun-

countrie, where we shall see thee face to face? If thou do so great things for us in our prison: what wilt thou give us in our palace? If thou givest so manie things in this worlde, to good and evill men together: what hast thou laid up for onelie good men in the world to come? If thine enemies and friends together are so well provided for in this life: what shall thy onelie friends receive in the life to come? If there bee so great solaces in these daies of teares: what joie shall there be in that day of marriage? if our jaille containe so great matters: what shall our countrie and kingdome do? O my Lord & God, thou art a great God; *And great is the multitude of thy magnificence and sweetness.* And as there is no end of thy greatnes, nor number of thy wisdom, nor measure of thy benignitie: so is there neither end, number, nor measure of thy rewards, towards them that love and fight for thee. Hicherto S. Augustine.

Apoc. 19.

Psal. 30.

9. Another way to conjecture of this felicitie is, to consider the great promises which GOD maketh in the scriptures, to honor and glorifie man in the life to come. *Whosoever shall honor mee* (saith God) *I will glorifie him.* And the

How much  
God hono-  
reth man.

1. Reg. 2.

Psal. 138.

*Thereunto.**The first part.*

Isa. 12.

Matt. 19.  
Luk 22.

1. Cor. 6.

Matt. 10.

Gen. 12.  
14. 20.  
Exod. 5.  
3. 6. 7.

prophet David as it were complaineth  
joifully, that Gods friends were so much  
honored by him. Which he might with  
much more cause have saide, if he had  
lived in the new Testament, and had  
heard that promise of Christ whereof  
I spake before, that his servants shoulde  
sit downe and banquet, and that himselve  
woulde serve and minister unto them in  
the kingdom of his father. What under-  
standing can conceive, how great this  
honor shall be? But yet in some part it  
may be gessed, by that he saith, that they  
shall sit in judgement with him: and (as  
Paule addeth) shall be judges not onely  
of men, but also of Angels. It may also  
bee conjectured by the exceeding great  
honour, which God at certaine times  
hath done to his servants, even in this  
life. Wherein notwithstanding they are  
placed to be despised, and not to be ho-  
nored. What grear honor was it that he  
did to Abraham in the sight of so manie  
kings of the earth, as of Pharao, Abi-  
melech, Melchisedech, and the like?  
What honor was that he did to Moises  
and Aaron in the face of Pharao and  
all his court, by the woonderfull signes  
that they wrought? What excessive ho-  
nor was that he did to holie Josue, when  
in

In the sight of all his armie, he staied the  
 sunne and moone in the midst of the  
 firmament, at Josue his appointment,  
 obseieng therein ( as the scripture saith )  
 to the voice of a man ? What honor was  
 that he did to Esaie in the sight of king  
 Ezechias, when hee made the sunne to  
 go backe ten degrees in the heavens?  
 What honor was that hee did to Helias  
 in the sight of wicked Achab, when hee  
 yeelded the heavens into his hands, and  
 permitted him to saie, that neither rain,  
 nor dew, shoulde fall upon the grounde  
 (for certaine yeeres ) but by the wordes  
 of his mouth onely ? What honor was  
 that hee did to Elizeus in the sight of  
 Naaman the noble Syrian, whom he cu-  
 red onely by his word from the leprosie:  
 and his bones after his death, raised ( by  
 onelie touching ) the dead to life ? Fi-  
 nally ( not to allege mo examples heer-  
 in ) what singular honor was that, hee  
 gave to al the Apostles of his sonne, that  
 as manie as ever they laide hands on,  
 were healed from al infirmities, as Saint  
 Luke saith ? Nay ( which is yet more ) the  
 very girdles & napkins of S. Paul did the  
 same effect: & yet more than that also, as  
 many as came within the only shadow of  
 S. Peter were healed from their diseases.

Jos. 10.

Esa. 38.

3. Reg. 17.

4. Reg. 5.

4. Reg. 13.

Acts. 5.

Acts. 19.

Acts. 5.

*The rewards.**The first part.*

John 18.

2.Tim.4.

Apoc.4.

*The three  
places where  
a man is  
appointed.*

B  
\* It is rather  
a conjecture  
than ground-  
ed upō any  
sufficient  
warrant, to  
set downe  
so just a pro-  
portion  
herein.

Is not this marvelous honor even in this life? Was there ever Monarch, Prince, or Potentate of the world, which could vaunt of such points of honor? And if Christ did this, even in this world to his servants, whereof notwithstanding, he saith his kingdome was not: what honor shall we thinke he hath reserved for the world to come, where his kingdome shall bee, and where all his servants shall be crowned as kings with him.

IO Another declaration yet of this matter is laid downe by Divines for opening of the greatnes of this beatitude in heaven: & that is, the consideration of three places, whereto man by his creation is appointed. The first is his mothers womb, the second this present world, the thirde is *Calum Empyreum*, which is the place of blisse in the life to come. Nowe in these three places, we \* must hold the proportion (by all reason) which wee see sensible to bee observed betweene the first two. So that looke in what proportion the second doth differ from the first; in like measure must the third differ from the second, or rather much more: seeing that the whole earth put together, is by all Philosophie, but as a pricke or small point in respect of the marvelous great-

nes

nes of the heavens. By this proportion then we must saie, that as farre as the whole worlde doth passe the wombe of one private woman: so much in all beautie, delights, and majesty, doth the place of blisse passe all this whole worlde. And as much as a man living in the worlde doth passe a childe in his mothers belly, in strength of bodie, beautie, wit, understanding, learning, and knowledge: so much and far more, doth a saint in heaven passe men of this world, in all these things, and manie mo besides. And as much horror as a man would have, to turne into his mothers wombe againe: so much would a glorified soule have to returne into this world againe. The nine monethes also of life in the mothers womb, are not so little in respect of mans life in the world, as is the longest life upon earth, in respect of the eternall in heaven. Nor the blindnes, ignorance, and other miseries of the childe in his mothers wombe, are any way comparable to the blindnes, ignorance, & other miseries of this life, in respect of the light, cleere knowledge, and other felicities of the life to come. So that by this also som conjecture may be made of the matter which we have in hand.

*The rewards.**The first part.*

*Two parts of  
felicitie in  
heaven.*

*That which  
concerneth  
the bodie.*

1. Cor. 15.

Sap 9.  
Eph. 4.

11 But yet to consider the thing more in particular, it is to be noted, that the glorie of heaven shall have two parts: the one belonging to the soule: the other belonging to the bodie. That which belongeth to the soule, consisteth in the vision of God, as shall be shewed after: that which belongeth to the bodie, consisteth in the change and glorification of our flesh, after the generall resurrection, that is, whereby this corruptible bodie of ours, shall put on incorruption (as S. Paule saith) and of mortall, become immortall. All this flesh (I say) of ours, that now is so cumbersome, & grieveth the minde, that now is so infested with so many inconueniences: subject to so manie mutations; vexed with so many diseases: defiled with so many corruptions; replenished with so infinit miseries and calamities, shall then be made glorious, and most perfect to endure for ever, without mutation, & to raige with the soule, world without end. For it shall be delivered from this lumpish heaviness, wherewith it is pestered in this life, from all diseases likewise and paines of this life, and from all troubles and incumbrances, belonging to the same, as sin, eating, drinking, sleeping, and such like.

g more like. And it shall be set in a most flourishing estate of health never deceivable parts againe. So flourishing, that our Saviour Christ saith; that *At that day shall the just* Matt. 5  
*shine as the sunne in the kingdome of their fa-*  
*ther.* A marvellous saieing of Christ, and after in humane sense almost incredible, that our putrified bodies shoulde shine and become as cleere as the sunne. Whereas on the contrarie part, the bodies of the terrible damned shall be as blacke and ugie, as priorn filth it selfe. So likewise all the senses together, finding then their proper objects (ay) of in much more excellencie than ever grie- they could in this world (as shal be shewed after) even everie part, sense, member, & joint shal be replenished with singular comfort, as the same shal be tormented in the damned. I will heere alledge Anselmus his wordes: for that they expresse lively this matter. All the glorified bodie (saith he) shall be filled with Cap. 57.  
abundance of all kinde of pleasure, the eyes, the eares, the nose, the mouth, the hands, the throte, the lungs, the hart, the stomacke, the backe, the bones, the marrow, the intrals themselves, and every part therof shall be replenished with such unspeakable sweetenes & pleasure, that truely it may be said, that *The whole*

**The rewards.****The first part.****Psal. 35.**

man is made to drinke of the riven of Gods di-  
vine pleasures, and made drunken with the a-  
bundance of Gods house. Besides all which, it  
hath perpetuities, whereby it is made sure  
now, never to die, or alter from his felici-  
tie: according to the saieing of Scrip-  
ture, that *The just shall live for ever*. Which  
is one of the chiefest prerogatives of a  
glorified bodie: for that by this, all care  
and fear is taken away, all danger of hurt  
and noiance remooved from us.

**Sap. 5.**

*That which  
concerneth  
the soule.*

*Aug. lib. de  
Tri. cap. 13.*

**Joh. 17.****2 Cor. 13.**

12 But now to come to that point of  
this felicitie, which pertaineth to the  
soule, as the principall parr, it is to be  
understood, that albeit there be manie  
things that doe concur in this felicitie,  
for the accomplishment & perfection of  
happines: yet the fountaine of all is but  
one onely thing called by Divines, *Vi-  
sio Dei beatifica*: The sight of God that  
maketh us happie. *Hæc sola est summum  
bonum nostrum*, saith S. Augustine. This  
onely sight of God is our happines.  
Which Christ also affirmeth, when hee  
saith to his father; *This is life everlasting,  
that men knowe thee the true God, and Jesus  
Christ whom thou hast sent*. S. Paul also put-  
teth our felicitie; *In seeing God face to face*.  
And Saint John; *In seeing God as hee is*.  
And the reason of this is, for that all the

plea

pleasure & contentations in the world,  
 being onelie sparkles and parcels sent  
 out from God: they are all contained  
 much more perfectly and excellently in  
 God himself, than they are in their owne  
 natures created: as also all the perfecti-  
 ons of his creatures are more fullie in  
 of him than in themselves. Whereof it fol-  
 loweth, that whosoever is admitted to  
 the vision and presence of God, he hath  
 all the goodnes and perfection of crea-  
 tures in the world united together, and  
 presented unto him at once. So that  
 whatsoever delighteth either bodie or  
 soule, there he enjoyeth it wholly knit up  
 together as it were in one bundle, and  
 with the presence thereof is ravished in  
 all parts both of minde and bodie: as he  
 cannot imagine, thinke, or wish for anie  
 joie whatsoever, but there he findeth it  
 in his perfection: there he findeth all  
 knowledge, all wisdom, all beautie, all  
 riches, all nobilitie, all goodnes, all de-  
 light, and whatsoever beside either de-  
 serveth love and admiration, or worketh  
 pleasure or contentation. All the powers  
 of the minde shall bee filled with this  
 sight, presence, and fruition of God: all  
 the senses of our bodie shall be satisfied:  
 God shall be the uniuerfall felicitie of all  
 his

*The rewards.*

*The first part.*

his saints, containing in himselfe al particular felicities, without end, number, or measure. He shall be a glasse to our eyes: musicke to our eares: honie to our mouthes: most sweete and pleasant balm to our smell: he shall be light to our understanding: contentation to our will: continuation of eternitie to our memorie. In him shall we injoy al the variety of times, that delite us here: all the beaurie of creatures that allure us heere: all the pleasures & joies that content us heere. In this vision of God (saith one Doctor) we shall konw: we shall love: we shall rejoyce: we shall praise. We shall know the verie secrets and judgements of God: which are a depth without bottome. Also the causes, natures, beginnings, ofsprings, and ends of all creatures. We shall love incomparablie, both God (for the infinite causes of love that we see in him) and our companions as much as our selves, for that wee see them as much loved of God as our selves: and that also for the same, for which we are loved. Whereof insueth, that our joie shall be without measure: both for that we shall have a particular joie for everie thing we love in God (which are infinit) and also for that, we shall rejoyce at the felicitie

*Hug lib. 4. de anima. c. 15.*

*Knowledge.*  
*Plal. 35.*

*Love.*

*The greatnes  
of joy in hea-  
ven.*

felicities of everie one of our cōpanions,  
as much as at our own, & by that means  
we shall haue so many distinct felicities,  
as we shall have distinct cōpaniōs in our  
felicities, which being without number, it  
is no marvell though Christ said, *Goe into  
the joy of the Lord*: And let not the Lords  
joy enter into thee: for that no one hart  
created can receive the fulnes & great-  
nes of this ioy. Hereof it followeth lastly,  
that we shall praise God without end or  
wearines, with all our hart, with all our  
strength: with all our powers: with all our  
parts: according as the Scripture saith:  
*Happy are they that live in thy house (O Lord)  
for they shall praise thee eternally without end.* Matt. 25. Psal. 83.

13 Of this most blessed vision of God,  
the holie father S. August. writeth thus:  
*Happy are the cleane of hart, for they shall  
see God* (saith our Saviour) then is there  
a vision of God (deere bretheren) which  
maketh us happie: a vision (I saie) which  
neither eie hath scene in this world, nor  
eare hath heard, nor hart conceived. A  
vision that passeth all the beautie of  
earthlie things, of golde, of siluer, of  
woods, of fieldes, of sea, of aire, of sun, of  
moone, of stars, of Angels: for that all  
these things have their beuty fro thence.  
*Wee shall see him face to face* (saith the  
Apostle) 1. Cor. 3.

**The rewards.****The first part.**

*Aug. ca. 36. Apostle  
soliloquus.*  
*1. Cor. 13.*

*knowne.* We shall know the power of the father, we shall know the wilddome of the sonne, we shall knowe the goodnes of the holie Ghost: we shall knowe the inuisible nature of the most blessed Trinitie. And this seeing of the face of God, is the joie of Angels, and all Saints in heaven. This is the rewarde of life everlasting: this is the glorie of blessed spirits: their everlasting pleasure; their crowne of honor; their gaine of felicitie; their rich rest; their beautifull place; their inward and outward joie; their divine paradise; their heavenly Jerusalem; their felicitie of life; their fulnes of blisse; their eternall joie; their peace of God that passeth all understanding. This sight of God, is the full beatitude, the totall glorification of man, to see him (I saie) that made both heaven and earth, to see him that made thee, that redeemed thee, that glorified thee. For in seeing him thou shalt possesse him: in possessing him, thou shalt love him: in loving him thou shalt praise him. For he is the inheritance of his people: he is the possession of their felicitie: he is the reward of their expectation. *I will be thy great reward* (saith he to Abraham.) *O Lord thou art great, and there*

*Gal. 4.*

*Gen. 15.*

therefore no marvell it thou be a great  
 reward. The fight and fruition of thee  
 therefore is all our hire, all our reward,  
 all our joye and felicitie, that we expect:  
 seeing thou hast saide: that *this is life* Joh. 17.  
*everlasting, to see and know thee our true God,*  
*and Jesus Christ whom thou hast sent.*

14 Having now declared the two ge-  
 nerall parts of heavenlie felicitie, the  
 one appertaining to our soule, the other  
 to our bodie: it is not hard to esteeme  
 what excesse of joye, both of them joi-  
 ned together shall worke, at that happie  
 daie of our glorification. O joy above all  
 joyes, passing all joye, and without which  
 there is no joy! when shall I enter into  
 thee (saith S. Augustine) when shall I  
 enioie thee to see my God that dwel-  
 leth in thee? O everlasting kingdom! O  
 kingdome of al eternities! O light with-  
 out end! O peace of God that passeth al  
 understanding! in which the soules of  
 saints doe rest with thee: *And everlasting* Ca. 36. *sal-*  
*loquorum.*  
*joy is upon their heads, they possesse joy and ex-*  
*ultation: and all paine and sorrow is fled from*  
*them.* O how glorious a kingdom is thine  
 (O Lord) wherein al saints do raign with  
 thee: *Adorned with light, as with apparell:* Phil. 4.  
*and having crownes of pretious stones, on their* Esai. 35.  
*heads?* Esai. 51.  
 O kingdome of everlasting blisse,  
 where

*The rewards.**The first part.*

where thou, O Lorde, the hope of all Saints art, and the Diademe of their perpetuall glorie, rejoicing them on everie side, with thy blessed sight. In this kingdome of thine, there is infinite joie and mirth without sadnes: health, without sorrow: life, without labor: light, without darkenes: felicitie without abatement: all goodnes without any evil: Where youth flourisheth, that never waxeth old: life, that knoweth no end: beautie that never fadeth: love, that never coolth: health that never diminisheth: joy that never ceaseth. Where sorrow is never felt: complaint is never heard: matter of sadnes is never scene: nor evill successe is ever feared. For that they possesse thee (O Lorde) which art the perfection of their felicitie.

*A comfortable  
consideration.*

15 If we would enter into these considerations as this holie man, and other his like did: no doubt but wee shoulde more be inflamed with the love of this felicitie, prepared for us, than wee are, and consequently shoulde strive more to gaine it than wee doo. And to the end, thou maiest conceive some more feeling in the matter (gentle Reader) consider a little with me, what a joifull daie shall that be at thy house, when having lived in

in the feare of God, and atchieved in his service the ende of thy peregrination, thou shalt com (by the means of death) to passe from miserie & labor to immortalitie: and in that passage (when other men begin to feare) thou shalt lift up thy head in hope, according as Christ promiseth, for that the time of thy salvation commeth on. Tell me what a daie shall that bee, when thy soule stepping foorth of prison, and conducted to the rabernacle of heaven, shall be received there, with the honorable companies, & troupes of that place? With all those blessed spirits mentioned in Scripture, as principalities, powers, vertues, dominations, thrones, angels, Archangels, Cherubins, and Seraphins: also with the holy Apostles and disciples of Christ, Patriarches, Prophets, Martyrs, Innocents, Confessors, and saints of God? All which shal triumph now at thy coronation and glorification. What joy will thy soule receive in that day, when she shall be presented in the presence of all those states, before the seat & majestic of the blessed Trinity, with\* recital & declaration of al thy good works, and travels suffered for the love and service of God? When there shall bee laide downe in that honorable

Luk. 21.

Ephes. 1.

Colos. 1.

1. Thes. 1.

Esa. 6.

Luk. 15.

B.

\* This must needes be warilie taken: otherwise, with the comfort that is sought thereby there may be danger of error also.

con-

*The rewards.**The first part.*

consistorie, all thy veritious deeds, al thy labours that thou hast taken in thy calling: all thy almes: all thy praier: all thy fastings: all thy innocencie of life: all thy patience in injuries: al thy constancie in aduersities: al thy temperance in meats: all the vertues of thy whole life? When all (I saie) shall be recounted there: all commended: all rewarded: shalt thou not see now the value and profit of veritious life? Shalt thou not confesse that gainfull and honorable is the service of God? Shalt thou not now bee glad and blesse the hower, wherein first thou resolvest thy selfe to leave the service of the worlde, to serue God? Shalt thou not thinke thy selfe beholding to him or hir that perswaded thee unto it? Yes verilie.

*The joy of securitie.*

16 But yet (more than this) when as beeing so neere thy passage heere thou shalt consider into what a port and haven of securitie, thou art come, and shalt looke backe upon the dangers, which thou hast passed, and wherein other men are yet in hazard: thy cause of joy shall greatly be increased. For thou shalt see evidently how infinite times thou were to perish in that journey, if G O D had not helde his speciall hande over thee. Thou shalt see the daungers wherein  
other

other men are, the death and damnation whereinto manie of thy friends and acquaintance have fallen, the eternall paines of hell incurred by manie, that used to laugh and be merie with thee in the world. All which shall augment the felicitie of this thy blessed estate. And now for thy selfe, thou maist be secure, thou art out of all danger for ever and ever. There is no more need now of fear, of watch, of labor, or of care. Thou maist  
 Jos. 21. 32.  
 laie downe all armour now, better than  
 Gen. 3.  
 the children of Israel might have done  
 Sap. 17.  
 when they had gotten the land of promise. For there is no more enimie to assaile thee, there is no more wilie serpent to beguile thee: all is peace, all is rest, all is joy, all is securitie. Good S. Paul hath  
 1. Cor. 9.  
 no more neede now to labour in the ministerie of the word, neither yet to fast, to watch, or to punish his bodie. Good  
 Jerom. ep. 22.  
 old Jerom may now cease to afflict himselfe both night and daie, for the conquering of his spirituall enimie. Thy  
 ad Eust.  
 onelie exercise must be now to rejoyce, to triumph, to sing *Halleluias*, to the lamb  
 Apoc. 19.  
 which hath brought thee to this felicitie, and will keepe thee in the same, worlde without ende. What a comfort will it bee to see that lambe sitting on  
 his

*The reward.**The first part.*

Matt. 2.

his seate of state ? If the wise men of the East, came so farre off and so rejoyced to see him in the manger : what will it bee to see him sitting in his glorie ? If Saint John Baptist did leape at his presence in his mothers bellie : what shall his presence do in this his royall and eternall kingdome ? It passeth all other glorie that saints have in heaven

Luk. 2.

Serm. 37. de sanctis.

(saith Saint Austen ) to bee admitted to the inestimable sight of Christ his face, and to receive the beames of glorie, from the brightnes of his majestie. And if wee were to suffer torments everie daie, yea to tolerate the verie paines of hell for a time, thereby to gaine the sight of Christ, and to be joined in glorie to the number of his saints: it were nothing in respect of the reward. O that wee made such account of this matter, as this holie and learned man did: wee would not live as wee do, nor leese the same for such trifles as most men do.

*Meeting  
with our  
friends in  
heaven.*

B.

\*There be  
divers of

17 But to go forewarde yet further in this consideration: imagine besides all this, what a joie it shall bee unto thy soule at that daie, to meete with all hir godlie friends in heaven, with \* father, with mother, with brothers, with sisters,

*The tenth Chapter.**Thereunto.*

sisters, with wife, with husbände, with maister, with schollers, with neighbours, with familiars, with kindred, with acquaintance, the well comes, the mirth, the sweete imbracements that shall bee there, the joie whereof (as <sup>a</sup> noteth well Saint Cyprian) shall bee unspeakable. Adde to this, the daylie feasting, and inestimable triumph which shall be there, at the arrivall of newe brethren and sisters commigging thither from time to time, with the spoiles of their enemies, conquered and vanquished in this worlde. O what a comfortable sight will it bee to see those seates of Angels fallen, filled up againe with men and women from daie to daie! To see the crownes of glorie set upon their heades: and that in varietie, according to the varietie of their conquests. One <sup>b</sup> for martyrdom or confession, against the persecutor: another for chastitie, against the fleche: another for povertie or humilitie, against the worlde: another for manie conquestes together, against the divell. There the glorious companie of the Apostles (saith <sup>c</sup> holie Cyprian) there the number of rejoicing prophets, there the innumerable multitude

this minde: but seeing that the knowledge of father, & mother, & such like is earthlie knowledge; & all earthly knowledge shall then be abolished: I see not how it may bee warranted that we shall then have remembrance or knowledge of any such; saving only as they are members of one body; and not as our father, kinsman, or friend.

<sup>a</sup> Cyp lib de mortalitate.

<sup>b</sup> 2. Tim. 4. Apoc. 2. 3. 4.

<sup>c</sup> Lib. de mortalitate.

*The rewards.**The first part.*

multitude of martyrs shall receive the crownes of their deaths and sufferings. There triumphing virgins, which have overcome concupiscence with the strength of continencie: there the good almers, which have liberallie fed the poore, and (keeping Gods commaundements) have transferred their earthly riches to the store house of heaven, shall receive their due and peculiar reward. O how shall vertue shew himselfe at this day? How shall good deedes content their doers? And among all other joies and contentations, this shall not be the least, to see the poore soules that come thither on the sudden from the miseries of this life, how they (I saie) shall remaine astonied, and as it were besides themselves, at the sudden mutation, and excessive honor done unto them. If a poore man, that were out of his waie, wandering alone upon the mountaines in the mids of a darke and tempestuous night, far from companie, destitute of money, beaten with raine, terrified with thunder, stiffe with colde, wearied out with labour, almost famished with hunger and thirst, and neere brought to despaire with multitude of miseries, should upon the sudden, in the

-twink-

*A comparison.*

twinkling of an eie, bee placed in a goodlie, large, and rich pallace, furnished with all kinde of cleere lightes, warme fire, sweet smels, daintie meates, soft beds, pleasant musicke, fine apparell, and honorable companie, all prepared for him, and attending his coming, to serve him, to honor him, and to annoint and crowne him a king for ever: what woulde this poore man do? How woulde he looke? What coulde he saie? Surelie I thinke he could saie nothing, but rather would weepe in silence for ioie, his hart being not able to containe the sudden and exceeding greatness thereof.

18 Well then, so shall it be, and much more with these twise happie soules, that come to heaven. For never was there colde shadow so pleasant in a hot burning sunnie daie, nor the wellspring to the poore traveller in his greatest thirst of the summer, nor the repose of an easie bed to the wearied servant after his labour at night, as shal be this rest of heaven to an afflicted soule which commeth thither. O that we could conceive this, that we could imprint this in our harts (deere brother) would we follow vanities as we do? Would we neglect

*The rewards.**The first part.*

*The great  
account that  
saints made  
of heaven.*

Heb. 12.

Matt. 13.

Phil. 3.

*Jerom in  
catalogo.*

left this matter as wee do? Surely our coldnes in seeking after these joyes doth proceede of the small opinion wee do conceive of them. For if wee made such account and estimate of this jewel, as other marchants before us (more skilfull and wiser than our selves) have done: wee woulde bid for it as they did, or at leastwise woulde not let it passe so negligently, which they sought after so carefully. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem*: Hee laieng before his eies the joies of heaven, susteined the crosse. A great estimation of the matter, which he would bie at so deere a rate. But what counsell giveth hee to other men about the same? Surely none other, but to *Go and sell all that ever they have, to purchase this treasure*. Saint Paul of himselfe what saith he? Verilie, that *He esteemed all the world as dung*, in respect of the purchasing of this jewel. S. Paules scholler Ignatius, what biddeth he? Heare his owne words, Fire, gallows, beastes, breaking of my bones, quarering of my members, crushing of my bodie, all the torments of the divell togither, let them come uppon mee, so I may enjoie this treasure of heaven. Saint Austen that learned bishop.

ishop, what offereth he? You have now *Serm. 31. de sanctis.*  
 heard before, that he would be content  
 to suffer torments everie daie, yea the  
 erie torments of hell it selfe to gaine  
 his joie. Good Lord, how far did these  
 holie Saints differ from us? How con-  
 trarie were their judgements to ours in  
 these matters? Who will now marvell *1. Cor. 7.*  
 of the wisdom of the worlde, judged *2. and 3.*  
 follie by God, and of the wisdom of  
 God, judged follie by the world? *Oh chil-*  
*ren of men (saith the prophet) why do yee* *Psal. 4.*  
*love vanitie and seeke after a lie?* Why do  
 you embrace straw and contemne gold?  
 straw (I saie) and most vile chaffe, and  
 such as finallie will set your owne house  
 on fire, and be your ruine and eternall  
 perdition?

19 But now to draw towards an end  
 in this matter (though there be no end  
 in the thing it selfe) let the Christian  
 consider whereto hee is borne, and *Whereto a*  
 whereof he is in possibilitie if hee will, *Christian is*  
 he is borne heire apparant to the king. *borne by*  
 some of heaven, a kingdome without *baptisme.*  
 ende, a kingdome without measure, a *Gal. 3. & 4.*  
 kingdome of blisse, the kingdome of *Eph. 1. & 5.*  
 God himselfe: hee is borne to be joint *Col. 3.*  
 heire with Jesus Christ the Son of God, *Titus 3.*  
 to raigne with him: to triumph with *Rom. 8.*  
*Jacob. 2.*  
*Heb. 9.*

K

him:

**The rewards.****The first part.**

1. Pet 1. 3.

2. Pet. 3.

Apoc 1.

Matt 19.

Luk. 22.

1. Cor. 6.

Apoc. 1. &amp; 4.

Luk. 12.

him : to sit in judgement of majestie with him : to judge the verie Angelsof heaven with him. What more glorie can be thought upon, except it were to become God himselfe ? All the joies, all the riches, all the glorie, that heaven containeth shall bee powred out upon him. And to make this honor yet more, the glorious lambe that sitteth on the throne of majestie, with his eies like fire, his feete like burning copper, and all his face more shining than precious stone : from whose seat there proceedeth thunder and lightening without end : and at whose feet the fower and twentie elders laie downe their crownes : this lambe (I saie) shall rise and honour him with his owne service. Who will not esteeme of this roial inheritance ? Especially seeing that now we have so good opportunitie to the obtaining thereof, by the benefite of our redemption, and grace purchased to us therein.

Apoc. 3.

20 Tell me now (gentle Reader) why wilt thou not accept of this his offer ? Why wilt thou not account of this his kingdome ? Why wilt thou not buie this glorie of him for so little a labour as he requireth ? *Suadeo tibi emere à me aurum ignitum, probatum, ut locuples fias*

(saith

(saith Christ :) I counsell thee to buie pure and tried golde of me, to the ende thou maist be rich. Why wilt thou not follow this counsell (deere brother) especially of a merchant that meaneth not to deceive thee? Nothing greeveth this our Savior more, than that men will seek with such paines to buie straw in Egypt, whereas he would sell them fine gold at a lower price: and that they will purchase puddle water, with more labour than he woulde require for ten times as much price, liquor out of the very fountaine it selfe. There is not the wickedst man in the world, but taketh more travell in the gaining of hell (as after shall be shewed) than the most painfull servant of God in obtaining of heaven.

Exod. 5.

Jerem. 2.  
Apoc. 2. 1.

II Followe thou not their follie then (deere brother) for thou shalt see them suffer grievously for it one day, when thy hart shall be full glad thou hast no part among them. Let them go now and bestow their time in vanitie, in pleasures, in delites of the world. Let them build palaces, purchase dignities, ad pieces and patches of ground rogether: let them hunt after honors, & build castels in the aire: the day will come (if thou beleve Christ himselfe) wherein thou shalt have

The vanity  
of worldlie  
men.

**The rewards.****The first part.**

Luk. 6.  
Luk. 12.  
Matt. 26.

2. Cor. 3.  
Ep. Jud.  
*A similitude*

1. Cor. 2.

2. Cor. 12.

1. Cor. 6.  
Phil. 3.  
2. Tim. 2. 1.  
Titus 2.

small cause to envie their felicitie, if they talke basely of the glorie and riches of Saints in heaven, not esteeming them indeed, in respect of their owne, or contemning them, for that carnall pleasures are not reckoned therin: make little account of their words, for that *The sensuall man understandeth not the things which are of God.* If horses were promised by their maisters a good banquet, they could imagine nothing else but provender and water, to be their best cheere, for that they have no knowledge of daintier dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their minde no higher than the same. But I have shewed thee before (gentle Reader) some waies and considerations to conceive greater matters, albeit as I have advertised thee often, we must confesse still with S. Paule, that no humane hart can conceive the least part therof: for which cause also it is not unlike, that S. Paul himselfe was forbidden to utter the things which hee had scene and heard, in his miraculous assumption into the third heaven.

22 To conclude then, this game and goale is set up for them that will run, as S. Paul noteth: & no man is crowned in this

this glory, but such onely as will fight, as Heb. 12.  
the same Apostle teacheth. *It is not everie* Matt. 7.  
*one that saith to Christ, Lord, Lord, that shall* 19. 25.  
*enter into the kingdom of heavē: but they only*  
*which do the wil of Christ his father in heaven.*

Though this kingdome of Christ bee set Rom. 8.  
out to al: yet everie man shal not com to Matt. 11.  
raigne with Christ, but such onlie as shal Matt. 7.  
be cōrent to suffer with Christ. Thou art and 19.  
therefore to sit down, & consider accord- Joh. 14.  
ing to thy Saviours counsell, what thou Luk. 14.  
wilt do, whether thou have so much spi-  
ritual monie, as is sufficient to build this  
tower, and make this war or no: that is,  
whether thou have so much good will &  
holie manhood in thee as to bestow the  
pains of suffering with Christ (if it be ra-  
ther to bee called paines than pleasure)  
that so thou maist raign with him in his  
kingdom. This is the question, this is the  
very whole issue of the matter, & hither-  
to hath appertained whatsoever hath  
been spoken in this booke before, either  
of thy particular end, or of the majestic,  
bountie, and justice of God: & of the ac-  
count he wil demand of thee: also of the  
punishmēt or reward laid up for thee. All  
this (I say) was ment by me to this onelie  
end, that thou measuring the one part  
and the other, shouldest finally resolve

The rewards.

The first part.

what thou wouldest do, and not to passe over thy time in carelesse negligence, as many do, never spieng their owne error, untill it be too late to amend it.

A saying to  
be remem-  
bered.

23 For the love of God then (deere brother) & for the love thou bearest to thine owne soule, shake off this dangerous securitie, which flesh and blood is woont to lull men in: and make som earnest resolution, for looking to thy soule for the life to come. Remember often that woorthie sentence; *Hoc momentum, unde pendet eternitas*: This life is a moment of time, wherof all eternitie of life or death to come, dependeth. If it be a moment, and a moment of so great importance, how is it passed over by worldlie men, with so little care as it is?

24 I might have alledged heer infinite other reasons & considerations to move men unto this resolution, wherof I have talked: & surely no measure of volumne were sufficient to containe so much as might be said in this matter. For that all the creatures under heaven, yea and in heaven it selfe, as also in hell: all (I say) from the first to the last, are arguments and persuations unto this point: all are books and sermons, all do preach & crie (som by their punishment; som by their glo-

glorie; some by their beautie, and all by their creation) that wee ought without delay, to make this resolution: & that all is vanitie; all is follie; all is iniquitie; all is miserie, besides the onelie service of our maker and redeemer. But yet notwithstanding (as I have saide) I thought good onely to choose out these few considerations before laid downe, as chiefe and principall among the rest, to worke in any true Christian hart. And if these cannot enter with thee (good Reader) little hope is there that any other would do thee good. Wherefore heere I end this first part, reserving a few things to bee said in the second, for remooving of some impediments, which our spiritual adversarie is wont to cast against this good worke, as against the first step of our salvation. Our Lord God and Savior Jesus Christ, which was content to paie his own blood for the purchasing of this notable inheritance unto us, give us his holie grace, to esteeme of it as the great weight of the matter requireth, and not by negligence to leese our portions therein.

*The end of the first part.*

K 4

THE

THE SECOND PART  
OF THIS BOOKE.  
CHAP. I.

*Of impediments that let men from this resolution: and first of the difficultie or hardnes, which seemeth to many to be in vertuous life.*



Notwithstanding all the reasons & considerations before set down, for inducing men to this necessarie resolution of serving God: there want not ma-

nie Christians abroad in the worlde, whose harts either intangled with the pleasures of this life, or giue over by God to a reprobate sense, do yeeld nowhit at all to this battery that hath been made: but shewing themselves more hard than adamant, do not only resist & contemn, but also do seeke excuses for their sloth and wickednes, and do alledge reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeed there bee no one thing more against reason, than that a man should become enemy to his owne soule, as the scripture affirmeth obstinate sinners to be. But yet (as I saie) they have their

Ex. Jud.  
Rom. 7.

Prov. 18.  
and 20.  
Psal. 140.

Tob. 12.  
Pro. 29.

their excuses: and the first and principal of all is, that vertuous life is painfull and hard, and therefore they cannot endure to follow the same: especially all such as have beene brought up delicately, and never were acquainted with such asperitie, as (they saie) wee require at their hands. And this is a great, large, and universall impediment, which staieth infinite men from imbracing the means of their conversion, for which cause it is essentially to be answered in this place.

2 First then supposing that the way of vertue were so hard indeed as the enimie maketh it seem: yet might I wel say with S. J. Chrysost. that seeing the reward is so great & infinit, as now we have declared: no labor shuld seem great for obtaining of the same. Again, I might say with holy S. Austen; That seeing we take daily so great paine in this world, for avoiding of small inconveniences, as of sicknes, imprisonment, losse of goods, & the like; what pains should we refuse for avoiding the eternitie of hell fire set down before? The first of these considerations S. Paule used when he said; *The sufferings of this life are not woorthie of the glorie which shall be revealed in the next.* The second, Saint Peter used, when he said; *Seeing the heavens*

*Lib. de con-*  
*punct. cordis.*

*Hom. 16.*  
*ex Sa.*

*Rom. 8.*

*2. Pet. 2.*

Of difficultie.

The second part.

Luke. 16.

must be dissolved, and Christ come to judgement to restore to everie man according to his best works: what manner of men ought wee to bee in here holie conversation? As who would say; No man labor, no pains, no travell ought to seeme grie hard or great unto us, to the ende wee might avoid the terror of that day. Saint Austen asketh this question; What wee thinke the rich glutton in hell would do, if he were nowe in this life againe? Would he take paines or no? Would he not bestir himselfe rather than turne into that place of torment againe? I might ad to this, the infinite paines that Christ rooke for us, the infinite benefits he hath bestowed upon us; the infinit sins we have committed against him: the infinit examples of Saints, that have troden this path before us: in respect of all which, we ought to make no bones at so little pains and labor, if it were true that Gods service were so travellsome as manie do esteeme it.

The waie of  
vertue is not  
hard.

Matt. 11.

3 But now in verie deed the matter is nothing so, and this is but a subtile decit of the enimie for our discouragement. The testimonie of Christ himselfe is cleere in this point; *Iugum meum suave est, & onus meum leve*: My yoke is sweete, and my burden light. And the deerely beloved

beloved disciple Saint John, who had  
 best cause to knowe his masters secret  
 herein, saith plainely; *Mandata eius gravia* 1. Joh. 5.  
*non sunt*: His commandements are not  
 grievous. What is the cause then, why  
 so manie men doe conceive such a diffi- *The cause of  
 pretended  
 difficultie.*  
 cutie in this matter? Surely one cause is  
 (beside the subtiltie of the Divell which  
 is the chiefe) for that men feele the  
 disease of concupiscence in their bodies,  
 but do not consider the strength of the  
 medicine given us against the same.  
 They crie with S. Paul, that *They finde a* Rom. 7.  
*law in their members repugning to the law of*  
*their mind* (which is the rebellion of con-  
 cupiscence left in our flesh by originall  
 sin) but they confesse not, or consider  
 not with the same S. Paul, that *The grace* 2. Cor. 12.  
*of God by Jesus Christ, shall deliver them*  
*from the same.* They remember not the  
 comfortable saieng of Christ to Saint  
 Paul, in his greatest temptations: *Suffi-*  
*cit tibi gratia mea*: My grace is suffici-  
 ent to strengthen thee against them all.  
 These men do as Helizeus his disciple 4. Reg. 6.  
 did, who casting his eyes onely upon his  
 enemies, that is, upon the huge armie  
 of the Syrians readie to assault him,  
 thought himselfe lost, and impossible to  
 stand in their sight, untill by the praiers  
 of

Of difficultie.

The second part.

of the holie prophet, he was permitted from God, to see the Angels that stood there present to fight on his side, and then he well perceived that his part was the stronger.

The force of  
grace, for the  
easing of  
various life.

4 So these men beholding onely our miseries and infirmities of nature, whereby dailie tentations doe rise against us: do account the battell painfull, and the victorie impossible, having not tasted indeed, norever prooved (through their owne negligence) the manifold helps of grace, and spirituall succours, which God alwaies sendeth to them who are content (for his sake) to take this conflict in hand. Saint Paul had well tasted that aide, which having reckoned up all the hardest matters that could be, addeth, *Sed in his omnibus superamus propter eum qui dilexit nos*: But we overcome in all these combats, by his assistance that loved us. And then falleth hee to that woonderfull protestation: that neither death, nor life, nor Angels, nor the like, should separate him, & all this upon the confidence of spirituall aid from Christ, whereby he sticketh not to avouch; that *Hee could doe all things*. David also had prooved the force of his assistance, who said; *I did run the waie of thy commandments*

Rom. 8.  
Phil 4.

Psal. 119.

*dements when thou diddest enlarge my hart.*

This enlargement of hart, was by spirituall consolation of internall unction, wherby the hart drawen together by anguish, is opened & enlarged when grace is powred in: even as a drie purse is softened and enlarged by annointing it with oile. Which grace being present, David saide, he did not onely walke the waie of Gods commandements easilie, but that he ranne them: even as a cart wheele which crieth and complaineth under a small burden being drie; runneth merily & without noise, when a little oile is put unto it. Which thing aptly expresseth our state and condition: who without Gods helpe, are able to do nothing, but with the aide thereof, are able to do whatsoever hee now requireth of us.

5 And surely I would aske these men that imagine the way of Gods lawe to be so harde and full of difficultie, how the prophet could saie; *I have taken pleasure* Psal. 118.  
*( O Lord ) in the way of thy commandements,*  
*as in all the riches of the world.* And in another place; *That they were more pleasant* Psal. 118.  
*and more to be desired than golde or pretious*  
*stone, and more sweeter than honie, or the honie combe.* By which words he yeeldeth

*Of difficultie.**The second part.*

Joh. 10.  
Rom. 5.  
Heb. 6.

Matt. 1.

to vertuous life, not onely due estimati-  
on above all treasures in the worlde: but  
also pleasure, delight, & sweetnes: there-  
by to confound all those that abandon  
and forsake the same, upon idle preten-  
sed, and fained difficulties. And it David  
could saie thus much in the old law: how  
much more justlie may we saie so now in  
the new, when grace is given more abun-  
dantly, as the Scripture saith? And thou  
poor Christian which deceivest thy selfe  
with this imagination, tell me, why came  
Christ into this worlde? Why laboured  
hee, and why tooke he so much paines  
heere? Why shed he his blood? why prai-  
ed hee to his father so often for thee?  
Why appointed hee the Sacraments as  
condits of grace? Why sent he the holy  
Ghost into the worlde? What signifieth  
the worde *Gospell* or *Good tidings*? What  
meaneth the word *grace*, & mercy broght  
with him? What importeth the comfor-  
table name of *Jesus*? Is not all this to de-  
liver us from sinne? From sinne past (I  
saie) by his onely death. From sinne to  
come, by the same death, and by the as-  
sistance of his holie grace, bestowed on  
us more abundantly than before, by all  
these meanes? Was not this one of the  
principall effects of Christ his comming,

*The first Chapter.**Of difficultie.*

as the prophet noted : *That craggie waies should be made straight, and hard waies plaine.* Was not this the cause why he indued his church with so manie blessed gifts of the holie Ghost, and with diuers speciall graces, to make the yoke of his service sweete: the exercise of good life, easie: the walking in his commandements, pleasant: in such sort, as men might now sing in tribulations: have confidence in perils: securitie in afflictions: and assurance of victorie in all temptations? Is not this the beginning, middle and end of the Gospell? Were not these the promises of the prophets: the tidings of the Evangelists: the preachings of the Apostles: the doctrine, beleefe, and practise of all Saints? And finally, is not this *Verbum abbreviatum*: The word of God abbreviated: wherein do consist all the riches and treasures of Christianitie?

Esa. 40.

Esa. 11.

&amp; vide Ier.

ibid.

Amb lib. 1.

de sp. S. c. 20.

Matt. 5.

Lnke. 6.

Act. 4.

2. Cor. 4.

Esa. 10.

6 And this grace is of such efficacie and force in the soule where it entreth, that it altereth the whole state thereof: making those things cleere, which were obscure before: those things easie, which were harde and difficult before. And for this cause also it is saide in the Scripture, to make a new spirit

*Of the force**of grace.*

*Of difficultie.**The second part.*Ezec. 11.  
and 36.

spirit and a new hart. As where Ezechiel talking of this matter, saith in the person of God: *I will give unto them a new hart, and I will put a new spirit in their bowels, that they may walke in my precepts and keepe my commandements.* Can anie thing in the world be spoken more plainlie? Now for mortifieng and conquering of our passions, which by rebellion do make the way of Gods commandements unpleasant, Saint Paul testifieth cleerely, that abundant grace is given to us also by the death of Christ to do the same: for he saith, *This we know that our old man is crucified also, so the end that the bodie of sin may bee destroyed and wee serve no more unto sinne.* By the old man and the bodie of sin Saint Paul understandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ, as we may by the grace purchased us in that sacrifice in som good measure resist and conquer this appetite, being freed so much as we are from the servitude of sin. And this is that noble and entire victorie (in this world begun, and to be finished in the worlde to come) which God promised so long agoe to everie Christian soule by the meanes of Christ when he said:  
By

Rom. 6.

*So prooveth  
S. Aug. lib.  
2. de peccat.  
meris, cap. 6.*

Be not afraide, for I am with thee: *step* *Esa. 41.*  
 not aside, for I thy God have strengthened thee, and have assisted thee: and  
 the right hand of my just (man) hath  
 taken thy defence. Behold, all that fight  
 against thee shall bee confounded and  
 put to shame: thou shalt seeke thy re-  
 bels, and shalt not finde them: they shall  
 be as though they were not, for that I am  
 thy Lord and God.

7 Lo heere a full victorie promised  
 upon our rebels, by the helpe of the  
 right hande of Gods just man, that is,  
 upon our disordinate passions. by the  
 aide of grace from Jesus Christ. And  
 albeit these rebels are not heere pro-  
 mised to bee taken cleane awaie, but  
 onelie to bee conquered and confoun-  
 ded: yet is it saide; *That they shall bee as*  
*though they were not.* Whereby is signi-  
 fied, that they shall not hinder us of our  
 salvation, but rather advance and fur-  
 ther the same. For as wilde beasts, which  
 of nature are fierce, and would rather  
 hurt than profite mankind; beeing  
 mastered and tamed, beecome verie  
 commodious and necessarie for our  
 uses: so these rebellious passions of  
 ours which of themselves would utter-  
 ly overthrowe us, being once subdued  
 and

*A similisnde*

*Of difficultie.*

*The second part.*

*The use of  
passions mo-  
derated.*

B.

\* A speciall  
point to bee  
considered :  
for the re-  
si-  
fieng of one  
point of  
philosophy :  
which is,  
that the  
soule doth  
follow the  
tēperature  
of the bo-  
dy. And this  
they holde,  
for that by  
experience  
it is cōmon-

ly seene, that the disposition of men is such, as the nature of their complexion doth seeme to import. For commonly those that are sanguine, are pleasant: those that are flegmatike, slow: those that are cholerike, earnest: and those that are melancholike, solitarie: and such like. And yet the truth is, that the soule doth not follow, but rather doth use such temperature as the body hath: and that verie well, and to good use, if the soule be good, but otherwise abuseth it ill. For the complexions are indifferent: neither good nor ill of themselves: but as they are used. But because that most mens soules are ill (as wee are all by originall corruption) therefore do most men abuse their complexions to ill: as blood, to wantonnes, fleame, to sloth; choler, to anger; and melancholic, to secret practises of deceit, or naughtines. Whereas notwithstanding, those soules that are good, do use them well: as blood, to be valiant, and cheerfull in goodnes; fleame

and mortified by the grace of God, doe stand us in singular stead to the practise and exercise of all kinde of vertues: as \* choler or anger to the enkindling of zeale: hatred to the pursuing of sin: an haurie minde, to the rejecting of the worlde: love to the imbracing of al great and heroicall attempts, in consideration of the benefits received from God. Besides this, the verie conflict and combat it selfe, in subduing these passions, is left unto us for our great good: that is, for our patience, humilitie, and victory in this life: and for our glorie, & crowne in the life to come: as S. Paul affirmeth of himselfe, and confirmed to all others by his example.

leame to moderate their affections with sobrietie; choler to be earnest in the glorie of God; and melancholie, to studie, and contemplation. Which point notwithstanding might easly be pardoned to philosophers that hold manie things else as wrong as it, but that this one point of error with them, is the cause to som others besides in weightie matters. For out of this have some of our Divines taken their opinion, that the fountain of sinne is originall in the bodie, and from it derived to the soule: and were the rather induced to thinke that the blessed virgine was hirselfe also conceived without sinne, for that otherwise they did not so plainly see how Christ taking flesh of hir, should have the same in himselfe without steine of sinne. And of themselves there bee that have doubted of the immortalitie of the soule, for that supposing the soule to hang upon the temperature of the bodie, they did not see how it could be immortall, when as the temperature and bodie it selfe are knowen to bee mortall.

8 Now then let the slothfull Christian  
 go *Put his hands under his girdle*, as the Prov.26.  
 Scripture saith: and saie, *There is a Lion*  
*in the waie, and a lionesse in the path readie* Prov.20.  
*to devoure him*, that he dare not go foorth  
 of the doores. Let him saie, *It is cold, and* Prov.24.  
*therefore hee daresh not go to plow*. Let him  
 say, *It is uneasie to labour, and therefore he*  
*cannot purge his vine-yard of nettles and*  
*thistles, nor builde anie wals about the same*.  
 That is, let him saie, His passions are  
 strong, and therefore he cannot conquer  
 them: his bodie is delicate, and there-  
 fore hee dare not put it to travell: the  
 waie of vertuous life is hard and unea-  
 sie, and therefore he cannot apply him-  
 selfe

selfe thereunto. Let him saie all this  
 and much more, which idle and sloth  
 full Christians doe use to bring for  
 their excuse: let him alledge it (I saie)  
 as much and as often as hee will: it is  
 but an excuse, and a false excuse, and  
 an excuse most dishonorable and de-  
 tractorie to the force of Christ his grace  
 purchased us by his bitter passion, that  
 now his yoke shoulde bee unpleasant,  
 seeing hee hath made it sweete: that  
 now his burden should bee heauie, see-  
 ing hee hath made it light: that now  
 his commandements shoulde bee grie-  
 uous seeing the holie Ghost affirmeth  
 the contrarie: that now we shoulde  
 bee in seruitude of our passions; see-  
 ing hee hath by his grace delivered us,  
 and made us truely free. *If God bee with  
 us, who will bee against us* (saith the Apo-  
 stle.) *God is my helper and defender* (saith  
 holie David) *whom shall I feare, or at whom  
 shall I tremble? If whole armies shoulde rise  
 against mee: yet will I alwaie hope to haue  
 the victorie.* And what is the reason? For  
*that thou art with mee* (O Lord) *thou fightest  
 on my side: thou assistest mee with thy  
 grace; by helpe whereof I shall haue the vic-  
 torie: though all the squadrons of my  
 enemies, that is, of the flesh, the world,  
 and*

Matt. 11.

1. Joh. 5.  
Joh. 8.

Rom. 7.

Rom. 8.

Psa. 26, 27.

Psal. 33.

and the diuell, shoulde rise against me  
 once: and I shall not onelie have the  
 victorie, but also shall have it easilie,  
 and with pleasure and delite. For so  
 much signifieth Saint John, in that ha-  
 ving saide that the commandements of  
 Christ are not greivous, hee inferreth  
 presentlie, as the cause thereof: *Quoni-* 1. Joh. 5.  
*am omne quod datum est ex Deo vincit mun-*  
*um*: For that all which is borne of God,  
 conquereth the worlde. That is, this  
 grace, and heavenlie assistance sent us  
 from God, doth both conquer the world  
 with all difficulties & temptations ther-  
 of: and also maketh the commaunde-  
 ments of God easie, and vertuous life  
 most pleasant and sweete.

9 But it may be you will saie, Christ  
 himselfe confesseth it to bee a yoke and  
 burden: how then can it be so plea-  
 sant and easie as you make it? I an-  
 swere that Christ addeth, that it is a  
 sweet yoke, and a light burden. Whereby  
 your objection is taken away: and also  
 is signified further, that there is a burden  
 which greeveth not the bearer, but ra-  
 ther helpeth and refresheth the same;  
 as the burden of feathers upon a birdes  
 backe beareth up the bird, & is nothing  
 at all greivous unto hir. So also, though

*An objecti-  
 on answered.*

## Of difficultie.

## The second part.

Psal. 118.

I  
We drawe  
with Christ.

B.

\* The regenerate have an indevor in them by grace: but otherwise the naturall children of Adam have none such of themselves but only to evill.

Matt. 11.

it bee a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasant than honie or the honie combe, as saith the prophet. And why so? Bicause we draw therein with a sweet companion, we draw with Christ: that is, his grace at one ende, and our \* endeavour at the other. And bicause when a great ox & a little do draw together, the waight lieth all upon the greater ox his neck, for that he beareth up quite the yoke from the other: thereof it commeth, that we drawing in this yoke with Christ, which is greater than we are, he lighteneth us of the whole burden, and onelie requireth that we should go on with him comfortably, and not to refuse to enter under the yoke with him, for that the paine shall be his and the pleasure ours. This hee signifieth expresse when hee saith, *Come you to me all that labour and are heavie laden, and I will refresh you.* Heer you see that he moveth us to this yoke, onely therby to refresh & disburden us, to disburden us (I saie) and to refresh us: and not anie waie to lode or agreeve us: to disburden us of the heavie lodings and yokes of this world: as from the burden of care, the burden of melancholie, the burden of envie, hatred, and malice, the burden

burden of pride, the burden of ambition, the burden of covetousnes, the burden of wickednes, and hell fire it selfe. From all these burdens and miserable toyes, Christ would deliver us, by covering our necks onely with his yoke and burden, solightned and sweetned by his holie grace, as the bearing thereof is not trauelsome, but most easie, pleasant, and comfortable as hath been shewed.

10 Another cause why this yoke is so sweet, this burden so light, and this waite of Gods commandements so pleasant to good men, is love: love. (I meane) towards God, whose commandements they are. For every man can tell, & hath experienced in himselfe, what a strong passion the passion of love is, and how it maketh easie the verie greatest paines that are in this worlde. What maketh the mother to take such paines in the bringing up of hir childe, but onely love? What causeth the wife to sit so attentive at the bedside of hir sicke husband, but onelie love? What mooveth the beasts and birds of the aire, to spare from their owne foode and to indanger their owne lives for the feeding and defending of their little ones, but onely the force of love? Saint Austen doth profess

2  
Love maketh the way pleasant.

The force of love.

Serm. 9 de  
verbis Do-  
mini.

cute

cute this point at large by manie other examples : as of merchants, that refuse no adventure of sea, for love of gaine : of hunters, that refuse no season of evill weather, for love of game : of souldiers, that refuse no danger of death, for love of the spoile. And he addeth in the end : that if the love of man can be so great towards creatures heere, as to make labour easie, and indeede to seeme no labour, but rather pleasure, how much more shall the love of good men towards God make all their labour comfortable, which they take in his service ?

*The love of  
Christ to his  
saints, and of  
his saints to  
him.*

II This extreme love was the cause why all the paines and afflictions which Christ suffered for us, seemed nothing unto him. And this love also was the cause, why all the travels and torments, which manie Christians have suffered for Christ; seemeth nothing unto them. Imprisonments, torments, losse of honor, goodes and life, seemed trifles to divers servants of God, in respect of this burning love. This love drove manie virgins, and tender children, to offer themselves, in time of persecution, for the love of him which in the cause was persecuted. This love cau-

caused holie Apollonia of Alexandria, being brought to the fire to bee burned for Christ, to slippe out of the hands of such as led hir, and ioifullie to run into the fire of hir selfe. This love moued Ignatius the ancient martyr to saie (being condemned to beasts, and fearing least they would refuse his bodie, as they had done of diuers martyrs before) that hee would not permit them so to do, but woulde provoke and stir them to come upon him, and to take his life from him, by tearing his bodie in peeces.

*Jerom in  
catalogo.*

12 These are the effects then of fervent love, which maketh eue the things that are most difficult and dreadfull to themselves, to appeer sweet & pleasant: and much more the laws and commandements of God, which in themselves are most iust, reasonable, holy, & easie: *Da amantem* (saith S. Austen speaking of this matter) *& sentit quod dico: Si autem frigidus loquor nescis quid loquor.* Give me a man that is in love with God, and hee feeleth this to be true which I saie: but if I talke to a colde Christian, he understandeth not what I saie. And this is the cause why Christ talking of the keeping of his comandements, repeateth so of-

*Psal. 6. & 18.*

*Matt. 11.*

*1. Joh. 5.*

*Tract. 27.*

*in Johan.*

## Of difficultie.

## The second part.

Joh. 14.

Marke this  
observation.  
Rom. 13.

B.

\* But a little  
before he  
useth the  
plural num-  
ber in that  
case also  
viz.  
Joh 14. 15.

2. Joh 5.

ten this worde love, as the surest cause  
of keeping the same, for want whereof  
in the worlde, the world keepeth them  
not, as there he sheweth. *If you love me,*  
*keepe my commandements,* saith he. And a-  
gaine : *Hee that hath my commandements,*  
*and keepeth them, he is he that loveth me.* A-  
gaine : *Hee which loveth me will keepe my*  
*commandements.* In which last words, is  
to be noted that to the lover he saith,  
*His commandement,* in the \* singular num-  
ber, for that to such an one all his com-  
mandements are but one commande-  
ment, according to the saieng of Saint  
Paul, that *Love is the fulnesse of the lawe:*  
For that it comprehendeth all. But to  
him that loveth not, Christ saith, *His*  
*commandements* in the plurall num-  
ber : signifieng thereby, that they are  
both manie, and heavie to him : for that  
hee wanteth love, which shoulde make  
them easie. Which Saint John also ex-  
presseth, when he saith; *This is the love*  
*of God, when we keepe his commandements,*  
*and his commandements are not heavie.* That  
is, they are not heavie to him which  
hath the love of God : otherwise no  
marvell though they bee most heavie.  
For that everie thing seemeth heavie,  
which we do against our liking. And so

by

by this also (gentle Reader) thou maiest  
 gesse, whether the love of God bee in  
 thee or no.

13 And these are two meanes now,  
 whereby the vertuous life of good men  
 is made easie in this worlde. There fol-  
 low divers others, to the end that these  
 negligent excusers may see, how unjust  
 and untrue this excuse of theirs is con-  
 cerning the pretended hardnes of ver-  
 tuous living : which in verie deede is in-  
 dued with infinite priviledges of com-  
 fort, above the life of wicked men even  
 in this worlde. And the next after the  
 former, is a certaine speciall and pecu-  
 liar light of understanding, pertaining  
 to the just, and called in scripture; *Pro-  
 v. 9. Prudentia sanctorum* : The wisdom of saints:  
 which is nothing else, but a certaine  
 sparkle of heavenlie wisdom, bestow-  
 ed by singular privilege upon the ver-  
 tuous in this life: whereby they receive  
 most comfortable light, and understand-  
 ing in spirituall matters, especially tou-  
 ching their owne salvation, and things  
 necessarie thereunto. Of which the  
 prophet David meant when hee saide:  
*Notas mihi fecisti vias vite* : Thou hast  
 made the waies of life knownen to mee. *Psal. 16.*  
 Also when hee saide of himselfe; *Super*

## Of difficultie.

## The second part.

- senes intellexi* : I have understood more than-olde men. And againe in another place ; *Incerta & occulta sapientie tue manifestasti mihi* : Thou hast opened to me the unknown and hidden secrets of thy wisdom. This is that light wherewith S. John saith, that Christ lighteneth his servants: as also that unction of the holie Ghost, which the same Apostle teacheth to be given to the godlie, to instruct them in all things behoovefull for their salvation. In like wise this is that writing of Gods law in mens hart, which hee promiseth by the prophet Jeremie: as also the instruction of men immediately from God himselfe, promised by the prophet Esay. And finally this is that soveraign understanding in the law, commandements and justifications of God, which holie David so much desired, and so often demanded in that most divine Psalme, which beginneth ; *Blessed are the unspotted in the waie* : that is, in this life.

Psal. 119.

¶ 14 By this light of understanding, and supernaturall knowledge & feeling from the holie Ghost, in spirituall things, the vertuous are greatly holpen in the waie of righteousness, for that they are made able to discern for their owne direction in matters that occur, according to the

the saying of Saint Paule; *Spiritualis omnia iudicat*: A spirituall man judgeth of all things. *Animalis autem homo non percipit quæ sunt spiritus Dei*: But the carnall man conceiveth not the things which appertain to the spirit of God. Doth not this greatlie discover the privilege of a vertuous life? The joie, comfort, and consolation of the same: with the exceeding great miserie of the contrarie part? For if two shoulde walke together, the one blind, and the other of perfect sight, which of them were like to be wearie first? Whose journey were like to be more painful? Doth not little ground wearie out a blinde man? Consider then in how wearisom darknes the wicked do walke. Consider whether they be blinde or no. S. Paule saith in the place before alledged, that they cannot conceive any spirituall knowledge: is not this a great darknes? Again the prophet Esaie describeth their state further, when hee saith in the person of the wicked; *Wee have groped like blinde men after the wals, and have stumbled at midday, even as if it had beene in darknes*. And in another place the scripture describeth the same yet more effectuously, with the painfulnes thereof, even from the mouthes of

1. Cor. 2.

1. Cor. 2.

Esaie 65.

## Of difficultie.

## The second part.

Sap. 5.

the wicked themselves, in these words; *The light of iustice hath not shined unto us, and the sunne of understanding hath not appeered unto our eyes: wee are wearied out in the waie of iniquitie and perdition, &c. This is the talke of sinners in hel.* By which words appeereth not onelie that wicked men do live in great darknes: but also that this darknes is most painfull unto them: and consequentlie that the contrarie light is a great easement to the waie of the vertuous.

4  
Internall  
consolation.

Apoc. 2.

Psal. 30.

Psal. 57.

Ose. 2.

15 Another principall matter, which maketh the waie of vertue easie & pleasant to them that walke therein, is a certaine hidden and secret consolation, which God powreth into the harts of them that serve him. I call it secret: for that it is knowen, but of such onelie as have felt it: for which cause Christ himselfe calleth it; *Hidden Manna: known onelie to them that receive it.* And the prophet saith of it; *Great is the multitude of thy sweetnes (O Lorde) which thou hast hidden for them that feare thee.* And againe in another place; *Thou shalt laie aside (O Lorde) a speciall chosen raine or dew for thine inheritance.* And another prophet saith in the person of God, talking of the devout soule that serveth him; *I will leade him*

hir aside into a wildernes : and there I will  
 take unto hir hart. By all which words of  
 wildernes , separating, choise, and hidden, is  
 signified, that this is a secret privilege  
 bestowed onely upon the vertuous , and  
 that the carnall harts of wicked men  
 have no part or portion therein. But  
 nowe, howe great and inestimable the  
 sweetness of this heavenly consolation  
 is, no tongue of man can expresse : but we  
 may conjecture by these words of Da-  
 vid, who talking of the celestiall wine,  
 attributeth to it such force, as to make  
 all those drunken that taste of the same :  
 that is, to take from them, all sense and  
 feeling of terrestriall matters, even as  
 S. Peter having drunke a little of it, upon  
 the mount Thabor, forgot himselfe pre-  
 sently, and talked as a man distracted of  
 building tabernacles there, and resting  
 in that place for ever. This is that *Ter-  
 renis voluptatis*, that sweet stream of plea-  
 sure, as the Prophet calleth it, which  
 comming from the mountaines of hea-  
 ven, watereth (by secret waies and pas-  
 sages) the harts and spirits of the godlie;  
 and maketh them drunken with the un-  
 speakable joie, which it bringeth with it.  
 This is a little taste in this life of the  
 verie joies of heaven bestowed uppon

Psal 35.  
 and 64.

Matt. 17.  
 Mark. 9.  
 Luk. 9.

Psal 35.  
 Esai. 29.

*Of difficultie.**The second part.*

good men, to comfort them withall, and  
*A similitude* to incourage men to go forward. For  
 merchants desirous to sell their wares,  
 are content to let you see and handle,  
 & sometimes also to taste the same, ther<sup>y</sup>  
 by to induce you to buie: so God al-  
 mighty, willing (as it were) to sell us the  
 joyes of heaven, is content to impart a  
 certaine taste before hand to such as he  
 seeth are willing to buie: thereby to  
 make them come off roundly with the  
 price, and not to stick in paieng so much  
 and more, as hee requireth. This is that  
 exceeding joie and Jubile in the hearts  
 of just men, which the prophet meaneth  
 when hee saith; *The voice of exultation  
 and salvation is in the tabernacles of the just.*  
 And againe; *Blessed is that people that  
 knoweth jubilation*: that is, that hath ex-  
 perienced this extreme joie & pleasure  
 of eternall consolation. S. Paule had  
 tasted it when hee wrote these words,  
 amidst all his labors for Christ; *I am filled  
 with consolation: I overflowe or exceedingly  
 abounde in all joie, amidst our tribulation.*  
 What can bee more effectually saide or  
 alledged, to proove the service of God  
 pleasant than this? Surely (good Rea-  
 der) if thou hadst tasted once, but one  
 drop of this heavenly joy, thou wouldest  
 give

the whole worlde to have another  
of the same, or at leastwise, not to leese  
that one againe.

16 But thou wilt aske me: Why, thou  
being a Christian as well as other, hast  
yet never tasted of this consolation? To  
which I answer, that (as it hath beene  
shewed before) this is not meate for  
everie mouth; but *A chosen moisture laide  
aside for Gods inheritance onelie. This is wine  
of Gods owne sellar, laide up for his sponse*: as  
the Canticle declareth. That is, for the  
devout soule dedicated unto Gods ser-  
vice. This is a teat of comfort onely for  
the childe to sucke, and fill himselfe with-  
all, as the phrophet Esaie testifieth. The  
soule that is drowned in sinne and plea-  
sures of the worlde, cannot be partaker  
of this benefite, neither the hart re-  
plenished with carnall cares and cogi-  
tations. For as Gods arke, and the idoll  
Dagon could not stande together upon  
one altar: so cannot Christ and the  
worlde stand together in one harr. God  
sent not the pleasant Manna unto the  
people of Israell, as long as their flower  
and chibbals of Egypt lasted: so nei-  
ther will hee sende this heavenly conso-  
lation unto thee, untill thou have ridde  
thy selfe of the cogitations of vanitie.

*The waie to  
come to spi-  
rituall con-  
solation.*  
Psal. 67.  
Cant. 1.

Esaie. 66.

1. Reg. 5.  
Joh. 8. 14.  
15. 16.  
1. Joh. 2.

Exod. 16.

*Of difficultie.**The second part.*

Exod. 2.

Luke. 15.

*Beginners  
chiefly che-  
rished with  
spirituall  
consolation.*

He is a wise merchant, though a liberall: he will not give a taste of his treasure, where hee knoweth there is no will to buie. Resolve thy selfe once indeede to serve God, and thou shalt then feele this joie that I talke of, as manie thousandes before thee have done, and never yet any man was heerein deceived. Moles first ran out of Egypt, to the hils of Madian, before God appeered unto him: and so must thy soule go out of worldlie vanitie, before thee can looke for these consolations. But thou shalt no sooner offer thy selfe thoroughly to Gods service, than thou shalt find intertainment above thy expectation. For that his love is more tender indeede upon them that come newly to his service, than upon those which have served him of olde, as he sheweth plainly by the parable of the prodigall sonne: whom hee cherished with much more dalliance and good cheeres, than he did the elder brother, which had served him of long time. And the causes heereof are two: the one for the joie of the newe gotten servant, as is expresseed by Saint Luke in the text: the other, least he finding no consolation at the beginning, shoulde turne backe to Egypt againe: as God by a figure in the children

children of Israell declareth manifestly in these wordes; *When Pharao had let* Exod. 13.  
*go the people of Israell out of Egypt: God brought them not by the countrie of the Philistines, which was the nearest waie, thinking with himselfe that it might repent them if they should see waies straightwaie rise against them, and so should returne into Egypt againe.* Vpon which two causes thou maiest assure thy selfe of singular consolations and comforts in the service of God (if thou wouldest resolve thy selfe thereunto) as all other men have found before thee: and by reason thereof have prooved the waie not hard, as worldlie men imagine it: but most easie, pleasant, and comfortable, as Christ hath Matt. 11.  
 promised.

17 After this privilege of internal consolation insueth another, making the service of God pleasant, which is the testimony of a good conscience, whereof Saint Paul made so great account, as he called it *His glorie*. And the holie Ghost 2. Cor. 1.  
 saith of it further, by the mouth of the wise man; *Secura mens quasi iuge convivium*: A secure minde, or a good conscience is a perpetuall feast. Of which we may inferre, that the vertuous man having alwaies this secure mind, and peace Pro. 15.  
 of

*Of difficultie.**The second part.*

of conscience, liveth alwaies in festivall glorie and glorious feasting. And how then, is this life hard or unpleasant, as you imagine? On the contrarie side, the wicked man having his conscience vexed with the privitie of sinne, is alwaies tormented within it selfe, as wee reade that Cain was, having killed his brother Abel: and Antiochus, for his wickednes done to Jerusalem: and Judas, for his treason against his master: and Christ signifieth it generally of all naughtie men, when he saith; that *They have a worm which gnaweth their conscience within.* The reason whereof the Scripture openeth in another place, when it saith; *All wickednes is full of feare, giving testimonie of damnation against it selfe: and therefore a troubled conscience alwaie suspecteth cruell matters.* That is, suspecteth cruell things to be imminent over it selfe, as it maketh account to have deserved. But yet further, above all other holie Job most lively setteth foorth this miserable state of wicked men in these words; *A wicked man is proved all the daies of his life, though the time be uncertaine how long he shall play the tyrant: the sounde of terror is alwaies in his eares, and although it be in time of peace, yet he alway suspecteth some treason against him:*

Gen. 4.  
1. Mac. 6.  
Matt. 27.  
Acts. 1.

Mark. 9.

Sap. 7.

Job. 15.  
*The trouble  
of an evill  
conscience.*

he

he beleeves not that he can rise againe from darkenes to light: expecting on everie side the sworde to come uppon him. When he sitteth downe to eate hee remembreth that the daie of darkenes is readie at hand for him: tribulation terrifieth him, and anguish invironeth him e. ven as a king is invironed with soldiers when he goeth to war.

18 Is not this a marvellous description of a wicked conscience uttered by the holic Ghost himselfe? What can be imagined more miserable than this man; which hath such a butcherie and slaughter house whithin his owne hart? What fears, what anguishes are heere touched? S. Chrysostom discourseth notable up *Hon. 8. ad* pon this point. Such is the custome of *Pop. Antio-* sinners (saith hee) that they suspect all *chenum.* things: doubt their owne shadowes: they are ascarde at everie little noise: & they thinke everie man that commeth towards them, to come against them. If men talke together, they thinke they speake of their sins. Such a thing sin is, as it bewraieth it selfe, though no man accuse it: condemneth it selfe, though no man beare witnes against it: it maketh alwaies the sinner fearfull, as justice doth the contrarie. Heare howe the Scripture doth describe the sinners feare, and the  
just

## Of difficultie.

## The second part.

Pro. 28.

just mans libertie; *The wicked man flieth though no man pursue him* (saith the Scripture.) Why doth hee flie if no man do pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies hee carrieth about him. And as he cannot flie from himselfe: so cannot hee flie from his accuser within his conscience: but wheresoever he goeth he is pursued and whipped by the same, and his wound incurable. But the just man is nothing so; *The just man* (saith Salomon) *is as confident as a Lion.* Hitherto are the words of S. Chrysostom.

Pro. 28.

6.

The hope of  
vertuous  
men,

19 Whereby as also by the Scriptures alledged, wee take notice yet of another prerogative of vertuous life, which is hope or confidence, the greatest treasure, the richest jewell, that Christian men have left them in this life. For by this wee passe through all afflictions, all tribulations and adversities, most joyfullie, as S. James signifieth. By this we saiewith S. Paul; *Wee do glorie in our tribulations: Knowing that tribulation worketh patience: and patience proove: and proove hope: which confoundeth us not.* This is our most strong and mightie comfort: this is our sure anchor in all tempestuous times, as S. Paul saith; *We have a most strong*

Jac. i.  
Rom. 5.

Heb. 6.

strong solace (saith hee) which doe flie unto the hope proposed, to laie handes on the same: which hope, we holde as a sure and firme anchor of our soule. This is that noble *Galca salu-* Eph. 6.  
*is*, the head-peece of salvation, as the 1. The 6.  
 same Apostle calleth it, which beareth off all the blowes that this worlde can laie upon us. And finally, this is the one-  
 lie rest set up in the hart of a vertuous man: that come life, come death: come health, come sicknes: come wealth, come povertie: come prosperie, come ad-  
 versitie: come never so tempestuous stormes of persecution, he sitteth downe quietly, and saith calmly with the pro-  
 phet: *My trust is in God, and therefore I* Psal. 5. 3.  
*feare not what flesh can do unto me.* Nay fur-  
 ther with holie Job amidst all his mise-  
 ries he saith: *Si occideris me, in ipso sperabo:* Job 13.  
 If God shoulde kill mee: yet would I  
 trust in him. And this is (as the Scrip-  
 ture saide before) to be as confident as  
 a Lion, whose propertie is to shew most  
 courage, when he is in greatest perill, &  
 neerest his death.

20 But now as the holie Ghost saith, *Non sic impij, non sic.* The wicked cannot Psal. 1.  
 say this: they have no part in this con-  
 fidence, no interest in this consolacion:  
*Quia spes impiorum peribis,* saith the Scrip- Pro. 10.  
 ture:

## Of difficultie.

## The second part.

- ture: The hope of wicked men is vaine and shall perish. And againe: *Præstolatio impiorum furor*: The expectation of wicked men is furie. And yet further: *Spes impiorum abominatio anima*: The hope of wicked men is abomination, and not a comfort unto their soule. And the reason hereof is double. First, for that in verie deed (though they saie the contrarie in wordes) wicked men doe not put their hope and confidence in God: but in the world & in their riches: in their strength, friends and authority: and finally, in the *deceiving arme of man*. Even as the prophet expresseth in their person, when he saith: *We have put a lie for our hope*. That is, we have put our hope in things transitorie, which have deceived us: and this is yet more expressed by the Scripture, saieng: *The hope of wicked men is as chaffe, which the wind bloweth awaie, & as a bubble of water which a storme disperseth: and as a smoke which the winde bloweth abroad: and as the remembrance of a ghest that stayeth but one daye in his Inne*. By all which metaphors, the holie Ghost expresseth unto us both the vanitie of the things; wherein indeed the wicked doe put their trust, and howe the same faileth them after a little time, upon every small occasion of aduer-

adversitie that falleth out.

21 This is that also which God meaneth, when he so stormeth & thundereth against those which go into Egypt for helpe, & do put their confidence in the strength of Pharao, accursing them for the same: and promising that it shal turn to their own cōfution: which is properly to be understood of all those; which put their chief confidence in worldly helps: as all wicked men do, whatsoever they dissemble in words to the contrarie. For which cause also of dissimulation, they are called hypocrits by Job: For whereas the wise man saith; *The hope of wicked men shall perish*: Job saith; *The hope of hypocrits shall perish*. Calling wicked men hypocrites, for that they saie, they put their hope in God, whereas indeede they put it in the worlde. Which thing beside the Scripture, is evident also by experience. For with whom doth the wicked man consult in his affaires and doubts? With God principally or with the world? Who doth he seeke to in his affliction? Whom doth he call upon in his sicknes? From whom hopeth he comfort in his adversity? To whom yeeldeth he thanks in his prosperity? When a worldly man taketh in hande any worke of importaunce, doth

Esai 30.  
and 36.

Jer. 17. 48.

Prov. 10.  
Job. 8.

## Of difficultie.

## The second part.

doth hee first consult with God about the event thereof? Doth hee fall downe on his knees, and aske his aide? Doth he refer it wholly and principally to his honour? If he do not: how can he hope for aide therein at his hands? How can hee repaire to him for assistance, in the dangers and lets that fall out about the same? How can he have any confidence in him, which hath no part at all in that worke? It is hypocrisie then (as Job trulie saith) for this man to affirme that his confidence is in God: whereas indeede, it is in the world: it is in Pharao: it is in Egypt: it is in the arme of man: it is in a lie. Hee buildeth not his house with the wise man upon the rocke: but with the foole upon the sands: and therefore (as Christ well assureth him:) *When the raine shall come, and the floods descende, & winds blow, and all together shall rush upon the house (which shall be at the hower of death) then shall this house fall, and the fall of it shall bee great.* Great, for the change that he shall see: great, for the great horror which he shall conceive: great, for the great miserie which he shall suffer: great, for the unspeakable joies of heaven lost: great, for the eternall paines of hell fallen into: great everie waie as-  
 sure

Matth. 7.

ture thy selfe ( deere brother ) or else the mouth of God woulde never have used this word, great; and this is sufficient for the first reason, why the hope of wicked men is vaine: for that indeed they put it not in God, but in the world.

22 The second reason is, for that albeit they should put their hope in God, (yet living wickedlie) it is vaine, and rather to bee called presumption than hope. For understanding whereof, it is to be noted; that as there are two kinds of faith recounted in Scripture ( the one a dead faith, without good works, that is, which beleeueth all you saie of Christ, but yet observeth not his commandement; the other a livelie, a justifying faith, which beleeueth not onelie, but also worketh by charitie, as Saint Pauls words are: ) so are there two hopes following these two faiths: the one of the good proceeding of a good conscience, whereof I have spoken before; the other of the wicked, resting in a guiltie conscience, which is in deede no true hope, but rather presumption. This S. John prooveth plainlie, when hee saith, *Brethren, if our hart reprehend us not, then have we confidence with God. That is, if our hart bee not guiltie of wicked life. And the*

*Wicked men cannot hope in God.*

Jac 2.  
Matt. 7.  
1 Cor. 13.  
and 15.  
Rom. 1.  
Gal. 3.  
Eph. 2.

1. Joh 3.

Of difficultie

The second part.

2. Tim. i.

S. Austen,  
lib. de doct.  
Christ. ca. 37.

S. Austen in  
prefat. Psal.  
31.

the wordes immediately following doe more expresse the same, which are these; *Whensoever we aske we shall receive of him, for that we keepe his commandements, and do those things which are pleasing in his sight.* The same confirmeth S. Paul when hee saith, that *The ende of Gods commaundements is charitie from a pure hart, and a good conscience.* Which words, Saint Austen expounding in divers words, and in divers places of his works, prooveth at large, that without a good conscience there is no true hope that can bee conceived. Saint Paule (saith hee) addeth (from a good conscience) because of hope: for hee which hath the scruple of an evill conscience, despaireth to attaine that which hee beleeveth. And againe; Everie mans hope is in his own conscience, according as hee feeleth himselfe to love God. And againe, in another booke, The Apostle putteth a good conscience for hope, for he onely hopeth which hath a good conscience: and hee whom the guilt of an evill conscience doth pricke retireth backe from hope, and hopeth nothing but his owne damnation. I might heere repeate a great manie more privileges and prerogatives of a vertuous life, which  
make

make the same easie, pleasant, and comfortable, but that this chapter groweth to bee long: and therefore I will onelie touch (as it were in passing by) two or three of the other points of the most principal: which notwithstanding would require large discourses to declare the same according to their dignities. And the first is the inestimable privilege of libertie and freedome, which the vertuous do enioie above the wicked, according as Christ promiseth in these wordes, *If you abide in my commandments, you shall be my schollers indeed, and you shall knowe the truth, and the truth shall set you free.* Which wordes Saint Paul as it were expounding, saith, *Where the spirite of the Lorde is, there is freedome.* And this freedome is ment, from the tyrannie and thraldome of our corrupt sensualitie and concupiscence, whereunto the wicked are so in thraldome as there was never bondman so in thraldome to a most cruell and mercilesse tyrant. This in part may be conceived by this one example. If a man had married a rich, beaurifull & noble gentlewoman, adorned with all gifts and graces, which may bee devised to bee in a woman: and yet notwithstanding shoulde bee

*Libertie of the soule.*

Joh. 8.  
2. Cor. 3.

*An example to expresse the bondage of wicked men to their sensualitie.*

so

so sotted and intangled with the love of some foule and dishonest begger, or servile maide of his house, as for hir sake to abandon the companie & friendship of the said wife: to spende his time in dalliance and service of his base woman: to run, to go, to stand at hir appointment: to put all his living and revenues into hir hands, for hir to consume and spoil at hir pleasure: to deny hir nothing but to waite and serve hir at hir becke: yea, and to compell his saide wife to do the same: woulde you not thinke this mans life miserable and most servile? And yet surely, the servitude whereof we talke, is far greater, and more intolerable than this. For no woman or other creature in the world, is, or can bee of that beautie or nobilitie, as the grace of Gods spirit is, to whom man by his creation was espoused, which notwithstanding wee see abandoned, contemned, and rejected by him, for the love of sensualitie hir enimie, and a most deformed creature in respect of reason: in whose love notwithstanding, or rather servitude, wee see wicked men so drowned, as they serve hir daie & night with all paines, perils, and expenses, and do constraine also the good motions of  
 Gods

Gods spirit to give place at everie becke  
and commandement of this newe mi-  
stresle. For wherefore do they labour?  
Wherefore do they watch? Wherefore  
do they heape riches together, but onely  
to serve their sensualitie, and hir desires?  
Wherefore do they beate their braines,  
but onely to satisfie this cruell tyrant  
and hir passions?

23 And if you will see indeede how  
cruell and pitifull this servitude is: con-  
sider but some particular examples ther-  
of. Take a man whom she overruleth  
in any passion: as for example, in the  
lust of the flesh: and what paines tak-  
keth he for hir? How doth he labour?  
How doth he sweate in this servitude?  
How mightie and strong doth he feelee  
hir tyrannie? Remember the strength  
of Sampson, the wisdom of Salomon,  
the sanctitie of David overthrowne by  
this tyrannie. Jupiter, Mars, and Hercu-  
les, who for their valiant acts otherwise  
were accounted Gods of the Painims,  
were they not overcome and made  
slaves by the inchantment of this ty-  
rant? And if you will yet further see of  
what strength she is, and how cruellie  
she executeth the same upon those that  
Christ hath not delivered from hir bon-  
dage:

*The miserie  
of a manru-  
led by sensu-  
alitie.*

1.Reg. 17.  
Judg. 14.  
3.Reg. 11.

dage: consider (for examples sake in this kinde) the pittifull case of some disloyall wife, who, though she knowe that by committing adulterie, shee runneth into a thousand dangers and inconveniences (as the losse of Gods favour, the hatred of hir husbände, the danger of punishment, the offence of hir friends, the utter dishonor of hir person (if it be known) and finally the ruine and perill of bodie and soule) yet to satisfie this tyrant, she will venter to commit the sin, notwithstanding any dangers or perils whatsoever.

*An ambitious man.*

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in servitude to his tyrant, and his passions. Looke upon an ambitious or vain-glorious man, see how hee serveth this mistresse: with what care and diligence he attendeth his commandment, that is, to folow after a litle wind of mens mouthes: to pursue a litle feather fling before him in the aire: you shall see that he omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trottereth by daie, studieth by night: heere he flattereth, there hee dissembleth: heere hee stowpeth, there hee looketh

looketh big: heere he maketh friends,  
there he preventeth enimies. And to  
this onely end he referreth all his acti-  
ons, and applieth all his other matters:  
as, his order of life, his companie kee-  
ping, his futes of apparell, his house, his  
stable, his horses, his servants, his talke,  
his behavior, his jests, his lookes, and his  
verie going in the streer.

15 In like wise he that serveth his La-  
die in passion of covetousnes: what a  
miserable slaverie doth he abide? His  
heart being so walled in prison with mo-  
nie, as he must onely thinke therof, talke  
thereof, dreame thereof, and imagine  
onely new waies to get the same, and  
nothing else. If you should see a Chri-  
stian man in slaverie under the great  
Turke, tied in a gallie by the legge with  
chaines there to serve by rowing for e-  
ver: you could not but take compassion  
of his case. And what then shall wee do  
to the miserie of this man, who stan-  
deth in captivitie to a more base crea-  
ture than a Turke, or any other reasona-  
ble creature, that is, to a peece of metall,  
in whose prison he lieth bound, not onlie  
by the feete, in such sort as he may not  
go anie where against the commoditie  
and commandement of the same: but

*A covetous  
man.*

M

also

## Of difficultie.

## The second part.

also by the hands, by the mouth, by the eies, by the eares, and by the hart, so as he may neither do, speake, see, heare, or thinke anie thing, but the service of the same? Was there ever servitude so great as this? Doth not Christ say truly now, *Qui facit peccatum, servus est peccati*: He that doth sin, is a slave unto sin? Doth not S. Peter say well, *A quo quis superatus est, huius & servus est*: A man is a slave to that whereof he is conquered?

Joh. 8.  
Rom. 6.

2 Pet. 2.

26 From this slaverie then are the vertuous delivered, by the power of Christ, and his assistance: insomuch, as they rule over their passions in sensualitie, and are not ruled thereby. This God promised by the prophet Ezechiel saying: *And they shall knowe that I am their Lord, when I shall breake the chaines of their yoke, and shall deliver them from the power of those that over-ruled them before*. And this benefit holie David acknowledged in himselfe, when hee used these most effectuous words to God, *O Lord, I am thy servant: I am thy servant, and the child of thy handmaide: thou hast broken my bones, and I will sacrifice to thee the sacrifice of praise*. This benefit also acknowledgeth Saint Paul, when he saith, that *Our old man was crucified, to the ende the bodie of sinne might*

Ezec. 34.

Psal 90.

Rom. 6.

be destroyed, and we be no more in servitude to sin; Vnderstanding by the old man, and the bodie of sinne, our concupiscence, mortified by the grace of Christ in the children of God.

27 After this privilege of freedome *Peace of minde.* followeth another of no lesse importance than this, and that is, a certaine heavenlie peace, and tranquillitie of minde; according to the saien of the prophet; *Factus est in pace locus ejus*: His place is made in peace. And in another place; *Pax multa diligentibus legem tuam*: Psal. 118. There is great peace to them that love thy lawe. And on the contrarie side the prophet Esaie repeate this sentence often from God; *Non est pax impiis dicit Dominus*: The Lorde saith; There is no peace unto the wicked. And another prophet saith of the same men; *Contrition and infelicitie is in their waies, and they have not knownen the waie of peace.* Psal. 13. The reason of this difference hath beene declared before in that, which I have noted of the diversitie of good and evill men touching their passions. For the vertuous, having now (by the aide of Christ his grace) subdued the greatest force of their said passions, do passe on their life most sweetely & calmly, under the guide

*Of difficultie.**The second part.*

Rom. 11.

Esa. 57.

Jacob. 3.

*Two causes  
of disquiet-  
nes in wic-  
ked men.*

Pro. 30.

of his spirit, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not having mortified the said passions, are tossed and troubled with the same, as with vehement and contrarie winds. And therefore their state and condition is compared by Esaie to a tempestuous sea, that never is quiet: and by S. James, to a citie or countrie, where the inhabitants are at war & seditiō among themselves. And the causes heereof are two: first, for that the passions of concupiscence, being many and almost infinite in number, do lust after infinite things, & are never satisfied, but are like those blood suckers, which the wise man speaketh of, that crie alwaies; Give, give, and never ho. As for example: When is the ambitious man satisfied with honour? Or the incontinent man, with carnalitie? Or the covetous man with monie? Never trulie: and therefore, as that mother cannot but bee greatlie afflicted, which should have manie children crying at once for meate, shee having no bread at all to breake unto them: so the wicked man, being greedily called upon, by almost infinite passions, to yeelde them their desires, must needs be vexed  
and

and pitifullie tormented, especially, being not able to satisfie anie one of their smallest demands.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be often-times one contrarie to the other, and do demand contrarie things, representing most lively the confusion of Babel, where one tooke spoke against another, & that in diverse and contrarie languages. So wee see oftentimes, that the desire of honor saith; Spend heere: but the passion of avarice saith; Holde thy hands. Lecherie saith; Venture heere: but pride saith; No, it may turne to thy dishonor. Anger saith; Revenge thy selfe heere: but ambition saith; It is better to dissemble. And finally, heere is fulfilled that which the prophet saith; *Vidi iniquitatē & contraditiō-* *nem in civitate*: I have seen iniquitie, and contradiction in the self same city. Iniquitie, for that all the demands of these passions are most unjust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demands. From all which miseries God hath delivered the just by giving them his peace, *which passeth al understanding* as the Apostle saith, & which the world

Gen. 11.

Psal. 54.

Phil. 4.

Joh. 14. 17.

Matt. 10.

can never give nor taste of, as Christ himselfe affirmeth.

29 And these manie causes may be alledged now (besides many others, which I passe over) to justifie Christes words, that his yoke is sweete and easie: to-wit, the assistance of grace; the love of God; the light of understanding from the holie Ghost; the internall consolation of the minde; the quiet of conscience; the confidence thereof proceeding; the libertie of soule and bodie; with the sweet rest of our spirits, both towards God, towards our neighbour, and towards our selves. By all which meanes, helps, privileges, and singular benefits, the vertuous are assisted above the wicked, as hath been shewed: and their waie made easie, light, and pleasant. To which also we may adde as the last, but not the least comfort, the expectation of reward: that is, of eternall glorie and felicitie to the vertuous: and everlasting damnation unto the wicked. O how great a matter is this, to comfort the one, if their life were painfull in godlines: and to afflict the other, amidst all their great pleasure of sinne! The labourer, when he thinketh on his good paie at night, is encouraged to go through, though it be painfull

*Expectation  
of reward.*

*An example*

ull to him. Two that should passe togither towards their countrie, the one to receive honor for the good service done abroad; the other as prisoner to bee arraigned of treasons, committed in foraine dominions against his soveraigne, coulde not bee like merrie in their Inne upon the waie, as it seemeth to me: and though he that stoode in danger shoulde sing, or make shewe of courage and innocencie, and set a good face upon the matter: yet the other might well thinke, that his hart had manie a cold pull within him: as no doubt but all wicked men have, when they thinke with themselves of the life to come. If Joseph and Pharaos baker had knowen both their distinct lots in' prison (to wit, that on such a daie the one shoulde bee called forth to be made Lord of Egypt, and the other to be hanged on a paire of gallows) they coulde hardly have beene equal-  
 lie merrie, whiles they lived together in time of their imprisonment. The like may be saide, & much more truly, of vertuous and wicked men in this world. For when the one doth but thinke upon the daie of death (which is to be the daie of their deliverance from this prison) their harts cannot but leape for very joy, considering

Gen. 40.

41.43.

*Of diffidence.*

*The second part.*

Pro. 12.

sidering what is to insue unto them after. But the other are afflicted, and fall into melancholie, as often as mention or remembrance of death is offered: for that they are sure that it bringeth with it their bane, according as the Scripture saith; *The wicked man being dead, there remaineth no more hope unto him.*

Mat. 11.

30 Well then (dear brother) if all these things be so, what should stay thee now at length to make this resolution, which I exhort thee unto? Wilt thou yet saie (notwithstanding all this) that the matter is hard, and the waie unpleasant? Or wilt thou beleeve others that tell thee so though they know lesse of the matter, than thy selfe? Beleeve rather the word and promise of Christ, which assureth thee the contrarie: beleeve the reasons before alledged, which do proove it evidently: beleeve the testimonie of them which have experienced it in themselves (as of king David, Saint Paule, and S. John the Evangelist, whose testimonies I have alledged before of their owne prooffe) beleeve many hundreds, which by the grace of God are converted dailie in Christendome from vicious life, to the true service of God: all which do protest themselves to have

have found more than I have said or can  
saie in this matter.

31 And for that thou maiest reply  
heere, and saie, that such men are not  
\*where thou art, to give this testimonie  
of their experience: I can, and do assure  
thee, upon my conscience before God,  
that I have talked with no small number  
of such my selfe, to my singular comfort,  
in beholding the strong hande and ex-  
ceeding bountifulnes of Gods sweetnes  
towards them in this case. O (deere bro-  
ther) no toong can expresse, what I have  
seene heerein: and yet saw I not the least  
part of that which they felt. But yet this  
may I say: that those which are knowen  
to bee skilfull, and to deale so sincerelie  
withall, that others disburden their con-  
sciences unto them for their comfort or  
counsell, as some part of those whereof  
the prophet <sup>a</sup> saith, that *They worke in  
multitude of waters, and do see the marvels of  
God in the depth*: In the depth (I saie) of  
mens consciences uttered with infinite  
multitudes of teares, when God tou-  
cheth the same with his holie grace. Be-  
leeve me (good Reader) for I speake in  
truth before our Lorde Jesus, I have  
seene so great and exceeding consolati-  
ons, in divers great sinners after their

B  
\*The solid-  
lier that the  
Gospell is  
any where  
received,  
the more  
examples  
of sounde  
conversion  
are there to  
be found:  
and yet on  
the other  
side, it is  
not to be  
denied, but  
that a kinde  
of remorse  
and sorow-  
ing, especi-  
ally for the  
externall, or  
grosser of-  
fences, is  
oft to bee  
found: not  
only among  
counterfet  
Christians  
but among  
the hethen  
also.

<sup>a</sup> Psal. 106.

conuerſion, as no hart can almoſt con-  
ceiue, & the harts which received them,  
were hardly able to containe the ſamie;  
ſo abundantly ſtilled downe the heauen-  
lie dewe from the moſt liberall and boun-  
tifull hand of God. And that this may  
not ſeeme ſtrange unto thee, thou muſt  
knowe, that it is recorded of one holie  
man called Eſſrem, that he had ſo mar-  
vellous great conſolations after his con-  
uerſion, as he was often conſtrained to  
crie out to God; O Lord, retire thy hand  
from me a little, for that my hart is not  
able to receive ſo extreme ioie. And the  
like is written of S. Barnard: who for a  
certaine time after his conuerſion from  
the world, remained as it were deprived  
of his ſenſes by the exceſſive conſolati-  
ons he had from God.

*Goſp. in vita  
Barn.*

32 But yet if all this cannot mooue  
thee, but thou wilt ſtill remaine in thy  
diſtruſt, heare the teſtimonie of one,  
whom I am ſure thou wilt not diſcredite,  
eſpecially ſpeaking of his owne experi-  
ence in himſelfe. And this is the holie  
martyr and Doctor S. Cyprian, who writ-  
ting of the verie ſame matter to a ſecret  
friend of his, called Donatus, confeſſeth  
that he was before his conuerſion of the  
ſame opiniõ that thou art of: to wit, that

*Lib. epiſt. 1.*

it was impossible for him to change his maners, and to finde such comfort in a vertuous life as after he did: being accustomed before to all kinde of loose behaviour. Therefore hee beginneth his narration to his friend in this sort; *Accipe quod sentitur antequam discitur*. Take that which is felt, before it be learned: & so followeth on with a large discourse, shewing that he prooved now by experience which he could never beleieve before his conversion, though God had promised the same. The like writeth S. Austen of himselfe in his books of Confession: shewing that his passions would needes perswade him before his conversion, that hee should never be able to abide the austeritie of a vertuous life, especially touching the sins of the flesh, (wherein he had lived wantonly, untill that time) it seemed impossible that he could ever abandon the same, and live chastely: which notwithstanding he felt easie, pleasant, and without difficultie afterwarde. For which he breaketh into these words; My God, let me remember & confesse thy mercies towards me: let my verie bones reioice & saie unto thee: O Lord, who is like unto thee? Thou hast broken my chaines, and I will sacrifice unto thee

Lib. 6. conf.  
cap. 12.

Lib. 8. conf.

Psal. 34.

Psal. 115.

*a sacrifice of thanksgiving.* These chaines were the chains of concupiscence, whereby hee stood bounden in captivitie before his conversion; as he there confesseth: but presently thereupon he was delivered from the same by the helpe of Gods most holie grace.

33 My counsell shuld be therfore (gentle reader) that seeing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldest at least prove once by thy own experience, whether this thing be true or no: especially seeing it is a matter of so great importance, and so woorthy thy triall: that is, concerning so neer thine eternall salvation as it doth. If a meane fellow should come unto thee, and offer for hazarding of one crowne of golde, to make thee a thousande by Alchimie: though thou shouldest suspect him for a cosoner, yet the hope of gain being so great, and the adventure of so small losse: thou wouldest go nigh for once to prouve the matter. And how much more shouldest thou do it in this case, where by proof thou canst leese nothing: and if thou speede well, thou maist gaine as much as the everlasting joy of heaven is woorth.

34 But yet heere by the way, I may not  
let

let passe to admonish thee of one thing, which the ancient fathers and saints of God that have passed over this river before thee (I mean the river dividing between Gods service & the worlde) do affirme of their own experience: & that is, that as soone as thou takest this worke or resolution in hand, thou must expect assaults, combats, and open war within thy self, as Saint Cyprian, Saint Austen, Saint Gregorie, and Saint Barnard doe affirm, and upon their own prooffe. This do Cyril and Origen shew in divers places at large. This doth Saint Hilarie proove by reasons and examples. This doth the wiseman forewarn thee of, willing thee; *When thou art to come to the service of God, to prepare thy mind unto temptation.* And the reason of this is, for that the diuel possessing quietly thy soule before, lay still, and sought only meanes to content the same, by putting in new & new delights, and pleasures of the flesh. But when he seeth thou offerest to go from him: he beginneth straight to rage, and to moove sedition within thee, and to tesse up and downe both heaven and earth, before he will leese his kingdome in thy soule. This is evident by the example of him, whom Christ comming downe

*Resistance at the beginning.*

*Cyp. li. 1. c. 1.  
Aug. lib. 1.  
doct. c. 23.  
Greg. l. Mor.  
4. c. 24. li. 30.  
cap. 18.  
Ber. in Ps. 90  
Cyr lib. de  
ora.  
Orig. hom. 3.  
in Exod. &  
Levit. & 11.  
Iosue.  
Hil. in Psal.  
118.*

*Eccle 2.  
Mark 9.*

*Mark 9.*

*Of difficultie.**The second part.*

downe from the hill, after his transfiguration, delivered from a deafe and dumb spirit. For albeit the Divell would seeme neither to heare nor speake, while hee possessed that bodie quietlie: yet when Christ commanded him to go out, hee both heard, and cried out, & did so reare and rent that poore bodie before he departed, as all the standers by thought him indeed to bee dead. This also in figure was shewed by the storie of Laban, who \* never persecuted his sonne in law Jacob, untill he would depart from him. And yet more was this expressed in the doings of Pharao, who after once hee perceived that the people of Israell ment to depart from his kingdome, never ceased greivously to afflict them (as Moses testifieth) untill God utterly delivered them out of his hands, with the ruine & destruction of all Egypt their enemies. Which event the holy doctors and saints of the Church, have expounded to be a plaine figure of the deliverie of soules from the tyrannie of the Divell.

35 And nowe if thou wouldest have a livelie example of all this that I have said before, I could alledge thee manie: but for brevitie sake, one onely of Saint Austens conversion shall suffice, testified by

Gen. 31.

B.

\* Hee was  
venegree-  
vous unto  
him before:  
but he did  
not follow  
after him in  
hostile ma-  
nner till he  
departed  
from him.  
Exod. 5.

*The conver-  
sion of Saint  
Austens.*

by himselfe in his bookes of confession. It is a marvellous example, and containeth manie \* notable and comfortable points. And surely whosoever shall but reade the whole at large, especially in his sixt, seventh and eight bookes of his confessions, shall greatly be moved and instructed thereby. And I beseech the Reader that understandeth the Latine toong, to view over, at least but certaine chapters of the eight booke, where this saints finall conversion (after infinite combats) is recounted. It were too long to repeat heere, though indeed it be such matter as no man neede to be wearie to heare it. There he sheweth how hee was tossed & trobled in this conflict between the flesh and the spirite, betweene God drawing on the one side, and the world, the flesh, and the Divell, holding back on the other part. He went to Simplicianus a learned old man, & devout Christian: he went to S. Ambrose bishop of Millan: and after his conference with them, hee was more troubled than before. He consulted with his companions, Nebridius, and Alipius: but all would not ease him. Till at the length a Christian courtier & captaine, named Pontition, had by occasion tolde him & Alipius of the vertu-

ous

B.  
\* Yet some points of the story at large, are such, as that a man may aswell doubt the readines of Satan to illude and deceive: as behold to our comfort the goodnes of God in his conversion. *Lth 8. confession. c. 1. & 2.*

## Of difficultie.

## The second part.

B.

\*This kinde of monasticall or private life was verie ancient & such as the time and estate of the Church required then: but that which after in place thereof sprang up among us, was of later time, and being at the first far unlike to the other, the longer it stood did notwithstanding still degenerate more and more, till at the length it grew intolerable.

Cap. 7.

Cap. 1.

ous life that Saint Anthonie led, who a little before had professed \* a private & a solitarie life in Egypt: as also others (hee then heard) did even in Millan it selfe, where then hee was. Which when hee had heard, then withdrawing himselfe aside, hee had a most terrible combat with himselfe. Whereof hee writeth thus: what did I not saie against my selfe in this conflict? How did \* I beate and whip mine owne soule, to make hir followe thee (O Lorde?) But she helde backe, she refused and excused hir-selfe: and when all hir argumentes were convicted, she remained trembling and fearing as death to bee restrained from hir loose custome of sinne. Whereby she consumed hir selfe even unto death. After this hee went into a garden with Alipius, his companion: and there cried out unto him: *b Quid hoc est? quid patimur? Surgunt indocti, & calum rapiunt, & nos cum doctrinis nostris, sine corde, ecce ubi voluamur in carne & sanguine.* What is this? (Alipius) what suffer wee under the tyrannie of sin? Vnlearned men (such as Anthonie & others: for he was altogether vnlearned) do take heaven by violence: & we with all our learning, without harts,

be-

behold how we lie groveling in flesh and blood. And hee goeth forward in that place shewing the woonderfull & almost incredible tribulations that hee had in this fight that daie. After this hee went forth into an orchard: and there he had yet a greater conflict. For there all his pleasures past represented themselves before his eies, saieng, *Demittesne nos, & momento isto non erimus tecum ultra in aeternum, &c.* What wilt thou depart from us? And shall wee be with thee no more forever, after this moment? shall it not be lawfull for thee to doe this or that no more heereafter? And then (saith S. Austen) O Lord, turne from the mind of thy servant, to thinke of that, which they objected to my soule: what filth, what shameful pleasures did they laie before mine eies? At length he saith, that after long & tedious combats, a marvellous tempest of weeping came upon him: & being not able to resist he ran awaie from Alipius, & cast himself on the ground under a fig tree, and gavē full scope unto his eies, which brought forth presentlie whole floods of teares. Which after they were a little past over, he began to speak to God in this sort; *Es tu Domine, usquequo? quādiu, quādiu? cras & cras? quare non modo?*

Marke this  
gentle Reader.

Cap. 10.

Lib. I. c. 12.

quare

*quare non hac hora finis est turpitudinis mee?*  
 O Lord, howe long, wilt thou suffer mee thus? How long, how long shall I saie, to morrow, to morrow? Why shoulde I not do it now? Why should there not bee an end of my filthy life, even at this hower? And after this followeth his finall and miraculous cōversion, together with the conversion of Alipius his companion, which bicause it is set downe briefly by himselfe, I will recite his owne words, which are as followeth immediately upon those which went before.

*S. Austens  
 finall con-  
 version, by  
 a voice from  
 heaven.*

36 I did talke this to God, and did weepe most bitterlie, with a deepe contrition of my hart: and behold I heard a voice, as if it had bin of a boy or maide singing from some house by, and often repeating: Take up and read, take up & read. And straight waie I changed my countenance, and began to thinke most earnestly with my self, whether children were wont to sing anie such thing, in anie kinde of game that they used: but I never remember, that I had heard anie such thing before. Wherefore representing the force of my teares, I rose, interpreting no other thing, but that this voice came from heaven, to bid me open the booke that I had with me (which

was

was S. Pauls Epistles) and to reade the first Chapter that I shoulde finde. For I had heard afore of S. Antonie, howe hee was admonished to his conversion, by hearing a sentence of the Gospell, which was read, when he by occasion cam into the church: and the sentence was, Go, & sell all thou hast, and give to the poore: & thou shalt have a treasure in heaven: & come and followe me. Which saieng S. Antonie taking as spoken to him in particular, was presently converted to \* thee (O Lord.)

Wherefore I went in haste to the place where Alipius sate, for that I had left my booke there when I departed: I snatched it up, and opened it, and reade in silence the first Chapter, that offered it selfe unto mine eies: and therein were these words: *Not in banqueting, or in drunkennes: not in wantonnes and chamber works: not in contention and emulation: but doe you put on the Lorde Jesus Christ: and do you not performe the providence of the flesh in concupiscence.* Further than this sentence I

without some speciall calling besides, and so may it well bee doubted whether S. Antonie had on that place sufficient groundworke of those his dooings, vnles he had some speciall motion besides. It was otherwise with Saint Augustine, whose conversion was not, but to such things as wee are all bounden unto, and upon such a place as speaketh to all: *\* Rom. 13.*

*S. Antonies conversion.  
Athanasius  
in vita An-  
thonij.  
Matt. 19.*

**B.**  
\* In such things as are peculiar or proper to some, as this was, there can be no generall rule drawn unto others that that can stand by undoubted warrant,

would

*Of difficultie.**The second part.*

would not reade, neither was it needfull. For presently with the ende of this sentence, as if the light of securitie had beene powred into my hart, all the darkenesse of my doubtfulnesse fled away. Whereupon putting in my finger, or some other signe (which now I remember not) upon the place, I closed the booke, and with a quiet countenance opened the whole matter to Alipius. And hee by this meanes uttered also that which nowe wrought in him (which I before knewe not) hee desired that he might see what I had read; and I shewed him. He marked it all, and went further also than I had read. For it followeth in Saint Paul (which I knew not) *Take unto you him that is yet weake in faith.* Which Alipius applied unto himselfe, and opened his whole state of doubtfulnesse unto me. But by this admonition of Saint Paul, he was established, and was joined to me in my good purpose, but yet calmelly, and without anie troublesome cunctation, according to his nature and manners, whereby he differed alwaies greatly from me, in the better part.

Rom. 14.

*Hir name  
was Monica;  
a verie holie*

37 After this we went to my mother:  
wee tell hir the matter: she rejoiceth

we

full. we recite unto hir the order of the  
 thing: shee exulteth and triumpheth,  
 had and blessed thee (O Lorde, which art  
 the more strong and liberall, than wee can  
 d. a. aske or understande) for that she sawe  
 fin. howe much more graunted to hir from  
 w. I. thee, touching mee, than she was woont  
 clo. to aske with hir pitifull and lamentable  
 un. sighes. For thou hadst so converted me  
 A. howe to thee, that I never sought for  
 red. wife, nor any other hope at all of this  
 him. world: living and abiding in that \* rule  
 red. of faith, in which thou didst reveale me  
 and. unto hir so manie yeeres before. And so  
 ent. thou didst turn hir sorow now into more  
 ol. boundant joie than she coulde wishe:  
 or) and into much more decre and chaste  
 sh. poie, than she coulde require by my chil-  
 se, dren hir nephewes, if I had taken wife.  
 ot. O Lorde, I am thy servaunt, I am nowe  
 ti. thy servaunt, and childe of thy hand-  
 nd. maide, thou hast broken my chaines,  
 se, and I will sacrifice to thee therefore a  
 u. sacrifice of praise. Let my hart & tongue  
 his. praise thee, and let my bones saie to  
 Fe. thee. O Lorde, who is like unto thee?  
 rt. Let them saie it (O Lord) and do thou  
 r: make answere (I beseech thee) and saie  
 th. to my soule; *I am thy salvation*. Hitherto  
 ve. are Saint Austens words.

*woman as  
 he sheweth  
 lib. 9. c. 9. 10.  
 11. 12. 13.*

B.

\* Which  
 was but a  
 more care-  
 full endeavor  
 in the way  
 of godlines,  
 such as was  
 not used of  
 the comon  
 sort. And so  
 is this ex-  
 ample of  
 his, no pa-  
 tronage to  
 any of our  
 later mona-  
 steries or  
 rules, that  
 were laden  
 with loose-  
 nes and su-  
 perstition:  
 which not-  
 withstanding  
 some would  
 gladly de-  
 fend by this  
 rule of his.

*a Lib. 9. ca. 1*

*Of difficultie.**The second part.**Annotations  
upō this con-  
version.**Those that  
are to be best  
men, have  
greatest con-  
flict, in their  
conversion.**Act. 9.*

38 In this marvellous example of this famous mans conversion, there bee diverse things to bee noted, both for our comfort, and also for our instruction. First is to bee noted the great conflict hee had with his ghostlie enimie before hee could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to be so great a pillar afterwarde in Gods Church. And wee see, Alipius found not so great resistance, for the enimie saw there was much lesse in him, to hurt his kingdom, than in Austen. Which ought greatlie to animate them, that feel great resistance, and strong temptations against their vocation: assuring themselves, that this is a signe of grace and favour, if they manfully go through. So was S. Paule called (as we read) most violently, being stricken downe to the ground, and made blinde by Christ before his conversion: for that hee was a chosen vessel, to beare Christes name unto the Gentiles.

39 Secondlie it is to be noted, that although this man had most strong passions before his conversion, and that in the greatest, and most incurable diseases, which commonlie afflict worldlie

men:

men: as in ambition, covetousnes and  
 sinnes of the flesh; as himselfe before  
 confesseth: which maladies possessed  
 him so strongly indeede, as he thought  
 impossible (before his conversion) ever  
 to subdue and conquer the same: yet af-  
 terward he prooved the contrarie by the  
 helpe of Gods omnipotent grace. Third-  
 ly also is to be noted, that hee had not  
 only a good victorie over these passions,  
 but also founde great sweetenes in the  
 way of vertuous life. For a little after his  
 conversion he writeth thus. I could not  
 be satisfied (O Lorde) in those daies,  
 with the marvellous sweetenes which  
 thou gavest me: How much did I weepe  
 in thy hymnes and Canticles, being  
 vehemently stirred up with the voices  
 of thy Church singing most sweetlie?  
 Those voyces did run into mine eares,  
 and thy truth did melt into my hart,  
 and thence did boile out an affection  
 of pierie, and made teares to run from  
 mine eyes, and I was in most happie state with  
 them.

*Lib. 6. cap. 6.  
 c. 15.*

*Lib. 9. cap. 6.*

B.

\* When the  
 people of  
 God did  
 sing their  
 Psalmes of  
 thankesgi-  
 ving and  
 praises to  
 God.

40 Fourthlie, is to be noted for our  
 instruction and imitation, the beha-  
 viour of this man about his vocation.  
 First in searching and trieng out the  
 same by his repaire to S. Ambrose, Sim-  
 plicianus

*S. Austens  
 diligence in  
 trieng out  
 his vocations.*

*Apoē 3.**Lib. 9. ca. 2.*

plicianus, and others by reading the word of God, frequenting of good company, and the like: which thou oughtest also (good Reader) to do, when thou feelest thy selfe inwardlie mooved: and not to lie dead as manie are woont, resisting openly the holie Ghost with all good motions, and not so much as once to give care to the knocking of Christ at the doore of their consciences. Moreover, Saint Austen as wee see, refused not the meanes to knowe his vocation, but praied, wept, and oftentimes retired himselfe alone from company to talke with God in that matter. Which manie of us will never doe: but rather dō detest and flie all meanes, that may bring us into those cogitations of our conversion. Finallie Saint Austen after hee had once scene cleerelie the will and pleasure of God, made no more staie of the matter: but brake off strongly from all the world and vanities thereof: gave over his Rhetoricke lecture at Millan: left all hope of promotion in the court, and betooke himselfe to serve God thoroughlie: and therefore no marvell, if he received so great consolation and advancement from God afterwarde, as to bee so woorthie

member in his Church. Which example is to be followed of all them that desire to keepe a good conscience, so farre forth as ech mans condition and state of life permitteth.

43 And heere by this occasion, I may not let passe to advertise thee good Reader, and also by Saint Austens example to forewarne thee, that whosoever meaneth to make this resolution throughly, must use some violence at the beginning. For as fire if you rush in upon it with force, is easily put out, but if you deale softly, putting in one hande after another, you may rather hurt your selfe than extinguish the same: so is it with our passions, who require manhood & courage for a time at the beginning, which whosoever shall use, together with the other meanes thereunto appertaining, he shall most certainly finde that thing easie, which now he thinketh heavie; and that most sweete, which now hee esteemeth unsavorie. For prooffe whereof, as also for conclusion of this chapter, I will borrow a short discourse out of Barnard: who after his fashion prooveth the same to be true out of the scriptures. Christ saith unto us; *Take my yoke, you shall finde rest.* This is a marvellous noveltie: but it

*Violence to be used at the beginning of our conversion.*

*Barn. in verba evangelij, Ecce nos reliquimus omnia, &c*

N commeth

In Psal 93.

B.

\* The place being better considered, it doth not appeere that David so said. Nevertheless, that which Barnard doth gather out of it doth stand very well with those wordes of Christ that therewithall he allegeth of the light burden and easie yoke.

Gen. 22.

commeth from him which maketh all things new. He that taketh up a yoke findeth rest: he that leaveth all, findeth an hundred times so much. He knew well this (I meane that man according to the hart of God) which <sup>a</sup> said in his Psalmes, *\* Doth the seate of iniquitie cleave to thee (O Lord) which seignest a labour in thy commandments?* Is not this a feigned labor (deere brethren) in a commandement? I meane, a light burden, an easie yoke, an annointed croffe. So in old time he said to Abraham, <sup>b</sup> *Take thy sonne Isaac whom thou lovest, and offer him unto me a sacrifice.* This was a feigned labour in a commandement: for Isaac being offered he was not killed, but sanctified thereby. Thou therefore if thou heare the voice of God within thy hart, willing thee to offer up Isaac (which signifieth joye or laughter) feare not to obeie it faithfully and constantly whatsoever thy corrupt affection judgeth of the matter, be thou secure. Not Isaac, but the ram shall die for it: thy joye shall not perish, but thy stubborne onely, whose hornes are intangled with thornes, and cannot be in thee without the prickings of anxietie. Thy Lord doth but tempt thee as hee did Abraham, to see what thou wilt do. Isaac (that is, the

joie in this life) shall not die, as thou imaginest, but shall live: onely he must be lifted up upon the wood, to the ende thy joy may be on high, and that thou maist glorie not in thine owne flesh, but onely in the crosse of thy Lorde, by whom thy selfe also art crucified: crucified (I saie) Gal. 3. but crucified to the world: for unto God thou livest still, and that much more than thou didst before.

## CHAP. II.

Lunn

*Of the second impediment, which is persecution, affliction, and tribulation, whereby many men are kept from the service of God.*

**M**Any there are in the world abroad, who either upon these considerations before laide downe, or for that, they see some good men to live as merile as themselves, are content to yelde thus much, that in verie deede they esteeme a vertuous life to be pleasant ynough, to such as are once entered in thereunto: and that in good sooth for their owne parts they could be content to followe the same, if they might do it with quiet and peace of all hands. But to request

them unto it in such time or place, or with such order and circumstances, as tribulation, affliction, or persecutiō may fall upon them for the same: they thinke it a matter unreasonable to be demanded, and themselves very excusable, both before God and man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficultie: for that it standeth upon a false ground, as also upon an unjust illation, made upon that ground. The ground is this: That a man may live vertuously, and serve God trulie, with all worldlie ease, & without any affliction, tribulation, or persecution: which is false. For that, albeit externall contradictions, and persecutiōs bee more in one time than in another; more in this place than in that: yet can there not be any time or place without some, both externall, and internall. Which although (as I have shewed before) in respect of the manifold helpes & consolations sent from God in counterpoize of the same, they seem not heauie nor unpleasant unto the godlie: yet are they in themselves both great and waightie, as would appeere if they fell upon the wicked & impatient. Secondly the illation made upon this ground, is  
unjust:

unjust: for that it alledgeth tribulation, as a sufficient reason to abandon Gods service, which God himselfe hath ordained for a meane to the contrarie effect: that is, to drawe men thereby unto his service. For better declaration whereof (the matter being of verie great importance) I will handle in this chapter, these fower points. First, whether it be ordinarie for all that must be saved, to suffer some kind of persecution, tribulation, or affliction. Secondly, what are the causes why God (so loving us as he doth) would choose and appoint so to deale with us, heer in this life. Thirdly, what principall reasons of comfort a man may have in tribulation. Fourthlie, what is required at his hands in that state. Which fower points being declared, I doubt not but great light shall appeere in this whole matter, which seemeth to flesh and blood to be so full of darknes and improbabilities.

*Fower points  
to be handled  
in this chap-  
ter.*

2 And touching the first, there needeth little prooffe: for that Christ himselfe saith to his disciples, and by them to all other his servants, *In mundo pressuram sustinebitis*: In the worlde you shall sustain affliction. And in another place; *In your patience shall you possesse your soules.* Luk. 11.

*Whether all  
good men  
must suffer  
tribulation  
or no.  
Joh. 16.*

Of tribulation.

The second part.

2. Tim. 3.

Acts. 14.

Apoc. 3.

Heb. 12.

Vers. 8.

2. Tim. 2.

Psal. 33.

That is, by suffering patiently in adversities : which Saint Paule yet uttereth more plainly when he saith; *All those that will live godlie in Jesus Christ shall suffer persecution.* If al, then none can be expected. And to signifie yet further the necessitie of this matter, both Paule and Barnabas also did teach (as Saint Luke reporteth) *That we of necessitie must enter into the kingdome of God by manie tribulations,* using the word *Oporset*, which signifieth a certaine necessitie. And Christ himselfe yet more revealeth this secret, when hee saith to Saint John the Evangelist; *That he chastiseth all those whom he loveth.* Which wordes the Apostle as it were expounding to the Hebrews, saith; *Flagellas omnem filium quem recipit :* Hee whippeth everie childe whom he receiveth. And the Apostle urgeth this matter so far in that place, as he affirmeth plainly, all those to be bastards, and no children of God, which are not afflicted by him in this life. The same position Saint Paule holdeth to Timothie, *Sisustinemus, & coregnabimus :* If wee suffer with Christ, we shall raigne with Christ, and no otherwise. Wherein also concurrith holie David, when he saith; *Multe tribulationes iustorum :* The just are appointed

ted to many tribulations.

3 The same might be proved by manie other means, as by that Christ saith; *Hee came not to bring peace, but the sworde* Matt. 10.  
*into the worlde.* Also by that Saint Paule saith; *That no man can bee crowned except* 2.Tim. 2.  
*hee fight Lawfullye.* But how can we fight, if we have no enimie to oppugne us? The same signifieth Christ in the Apocalyps, Cap. 2. & 3.  
when hee repeateth so often, that heaven is onely for him that conquereth. The verie same is signified by the ship, Matt. 8.  
whereinto Christ entered with his disciples, which was tossed and tumbled as if it would have beene drowned: this (I saie) by the ancient fathers exposition, was a figure of the troubles and afflictions, that all those should suffer, which do row in the same ship with Christ our Saviour. The same also is proved by that the life of man is called a warfare Job. 7.  
upon earth: and by that he is appointed Job. 5.  
to labour and travell, while he is heere: also by that his life is replenished with Job. 13.  
manie miseries: even by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed everie man to passe through the paines of death, before he come to joie: also by the infinite contradictions,

*Of tribulation.**The second part.*

and tribulations both within and without, left unto man in this life: as for example, within are the rebellions of his concupiscence, and other miseries of his minde wherewith he hath continually to make war, if he will save his soule. Without, are the world, & the divell, which do never cease to assault him; now by faire means and now by foule; now by flatterie, and now by threat: now alluring by pleasure and promotion; now terrifieng by affliction and persecution: against all which the good Christian hath to resist manfully, or else he leese the crown of his eternall salvation.

*The example of saints.*

Gen. 4.

Gen. 22.

4 The very same also may be shewed by the examples of all the most renowned saints from the beginning: who were not onely assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardlie: thereby to confirme more manifestly this purpose of God. As we see in Abel, persecuted and slaine by his owne brother, as soone as ever he began to serve God: also in Abraham, afflicted diversly after hee was once chosen by God: and most of all by making him yelde to the killing of his owne deere and onely childe. Of the same cup dranke all his children and

and posteritie that succeeded him, in  
 Gods favor: as Isaac, Jacob, Joseph, Mo- Judith. 8.  
 ses, and all the prophets: of which Christ Matt. 5. 23.  
 himselfe giveth testimonie, how their Luke. 13.  
 blood was shedde most cruelly by the  
 world. The affliction also of Job is won- Job. 1.  
 derfull, seeing the Scripture affirmeth it  
 to have come upon him by Gods special  
 appointment, he being a most just man.  
 But yet more woonderfull was the af-  
 fliction of holie Tobias, who among  
 other calamities, was stricken blinde by  
 the falling downe of swallowes doong Tob. 2.  
 into his eies: of which the Angell Ra- Tob. 12.  
 phaell tolde him afterward: *Bicause thou*  
*wert a man acceptable to God, it was of neces-*  
*sitie that this tentation shoulde proove thee,*  
 Beholde the necessitie of afflictions to  
 good men. I might adde to this, the ex-  
 ample of David and others: but that the  
 Apostle giveth a generall testimonie of  
 all the Saints of the old Testament sai-  
 eng; *That some were racked, some reproched,* Heb. 11.  
*some whipped, some chained, some imprisoned:*  
*others were stoned, cut in peeces, tempted and*  
*slaine with the sword: some went about in hairs*  
*cloth, in skins of goates, in great need, pressed &*  
*afflicted, wandring and hiding themselves in*  
*wilderneſſes, in hills, in caves, and holes under*  
*ground, the world not being woorthie of them.*

## Of tribulation.

## The second part.

Of all which he pronounceth this comfortable sentence to be noted of all men: *Non suscipientes redemptionem ut meliorem invenirent resurrectionem*: that is, God would not deliver them from these afflictions in this life, to the end their resurrection and reward in the life to come might be more glorious. And this of the saints of the old Testament.

§ But now in the new Testament, founded expressly upon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not go into his glorie, but by suffering, as the Scripture saith: then by the most reasonable rule of Christ, affirming, that *The servant hath not privilege above his maister*, it must needs follow that all have to drinke of Christs cup which are appointed to be partakers of his glorie. And for prooffe heereof look upon the dearest friendes that ever Christ had in this life, and see whether they had part thereof, or no. Of his mother, Simcon prophesied and told him at the beginning; that *The sworde of tribulation shoulde passe hir hart*. Signifying thereby the extreame afflictions that she felt afterwarde in the death of his sonne, and other miseries heaped upon

Luk. 24.

Matt. 10.

Luk. 6.

Mark. 10.

Luk. 2.

hir. Of the Apostles it is evident, that besides all the labours, travels, needs, sufferings, persecutions, and calamities, which were infinite, and in mans sight intollerable (if we beleeve Saint Paule, recounting the same) besides all this (Isaie) God would not be satisfied, except he had their blood also: and so wee see that he suffered none of them to die naturally, but onelie Saint John: albeir, if we consider what John also suffered in so long a life as hee lived, being banished by Domitian to Pathmos: and at another time, thrust into a tunne of hot oile at Rome (as Tertullian and Saint Jerom do report) we shall see that his part was no lesse than others in this cup of his maister. I might reckon up heere infinite other examples: but it needeth not. For it may suffice, that Christ hath given this generall rule in the newe Testament: *Hee that taketh not up his crosse and followeth me, is not woorthie of mee.* By which is resolved plainly, that there is no salvation now to be had, but only for them that take up) that is, do beare willingly) their proper crosses, and therewith do followe their captaine, walking on with his crosse on his shoulders before them.

1. Cor. 4.

2. Cor. 4.

6. 11. 12.

Act 20.

Rom. 1.

Joh. 21.

*Tertul. lib. de  
prescrip. ha-  
retic.*

*Jerom lib.  
cons. Jovin.*

Matt. 10.

## Of tribulation.

## The second part.

An objecti-  
on answered.

Psal. 72.

Psal. 37.

Matt. 7.

6 But heere some man may say; If this be so that no man can bee saved without a crosse, that is, without affliction, and tribulation: howe do all those that live in peaceable times & places, where no persecution is, no trouble, no affliction, or tribulation? To which I answer: first that if there were anie such time or place, the men living therein, should be in great danger: according to the saying of the prophet; *They are not in the labour of other men. Nor yet whipped and punished as others are: and therefore pride possessed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their fatnes, or abundance.* Secondly, I answer; that there is no such time or place so voide of tribulation, but that there is alway a crosse to be found for them that will take it up. For either is there povertie, sicknes, slander, enmitie, injurie, contradiction, or some like affliction offered continuallie: for that those men never want in the worlde, whereof the prophet said; *These that do render evill for good did detract from mee: for that I followed goodnes.* At the least-wise, there never want those domesticall enemies, of which Christ speaketh: I meane, either our kindred and carnall friends, which

com-

commonly resist us, if wee begin once thorowlie to serve God, or else our owne disordinate affections, which are the most perillous enemies of all: for that they make us war upon our own ground. Againe, there never want the temptations of the world, and divell: the resisting whereof is much more difficult in time of peace and wealth, than in time of eternall affliction and persecution: for that these enemies are stronger in flatterie, than in force: which a godlie father expreſſeth by this parable; The sun and winde (saith he) agreed on a day to proove their severall strengths, in taking a cloke from a wayfaring man. And in the forenoone the wind used all violence that he could to blow off the said clocke: but the more he blew, the more fast held the traveller his cloke, and gathered it more closely about him. At afternoone the sunne sent forth his pleasant beames, and by little and little so entred into this man, as he caused him to yelde and put off, not onely his cloke, but also his cote. Whereby is meant (saith this father) that the allurements of pleasure are more strong and harder to be resisted, than the violence of persecution. The like is shewed by the example of David,

*Time of  
peace more  
dangerous  
than of per-  
secution*

*A parable.*

2. Reg. 11. David, who resisted easily many assaults of aduersitie: but yet fell dangerously in time of prosperitie. Whereby appeereth that vertuous men have no lesse war in time of peace, than in time of persecuti- on: and that there never wanteth occa- sion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to proove that everie man must enter into heaven by tribulation, as S. Paul saith.

*The cause  
why God  
sendeth af-  
fliction to  
the godly.*

B.

\* There was great reason in it, for that seeing man had sinned, by man was the justice of God to be satisfied, which notwithstanding no man, but he alone could do. Whereby it may seeme that although God hath given to this our Author a verie good gift in perswading to godlines of life, for which we have to esteeme of him accord- 7 Touching the second, why God woulde have this matter so: it were suf- ficient to answer, that it pleased him best so, without seeking anie further reason of his meaning heerein: even as \* without all reason in our sight, to abase his sonne so much as to sende him hither into this worlde to suffer and die for us. Or if we will needs have a reason heereof, this one might have a reason heereof, this one might of God to be satisfied, which notwithstanding no man, but he alone could do. Whereby it may seeme that although God hath given to this our Author a verie good gift in perswading to godlines of life, for which we have to esteeme of him accord- 7 Touching the second, why God woulde have this matter so: it were suf- ficient to answer, that it pleased him best so, without seeking anie further reason of his meaning heerein: even as \* without all reason in our sight, to abase his sonne so much as to sende him hither into this worlde to suffer and die for us. Or if we will needs have a reason heereof, this one might

be sufficient for all: that seeing we looke for so great a glorie as we do, we should labour a little first for the same, and so be made somewhat woorthy of Gods favour and exaltation. But yet for that it hath pleased his divine majestic, not onely to open unto us his will and determination for our suffering in this life: but also divers reasons of his most holie purpose and pleasure therein, for our further incouragement & consolation, which doe suffer: I will in this place repeat some of the same, for declaration of his exceeding great love, and fatherly care towards us.

8 The first cause then, and the most principall, is to increase thereby our *Increase of glorie.*  
 glorie in the life to come. For having *2 Tim. 2. Apoc. 2.*  
 appointed by his eternall wisdom and justice, that none shall be crowned there but such as endure (in some good measure) a fight in this world: the more and greater combates that he giveth (together with sufficient grace to overcome therein) the greater crowne of glorie prepareth hee for us at our resurrection. This cause toucheth the Apostle in the wordes alledged of the Saintes of the old Testament, to wit; that they received no deliverance from their miseries *Heb. 11. in*

Of tribulation.

The second part.

Matt. 5.

Matt. 10.

Matt. 19.

Esa. 59.

in this worlde, to the ende they might finde a better resurrection in the worlde to come. This also meant Christ expresselie when he saide: *Happie are they which suffer persecution, for theirs is the kingdome of heaven: happy are you when men speake evill, and persecute you, &c. Rejoyce and bee glad (I saie) for that your reward is great in heaven.* Hitherto also doe appertaine all those promises: *Of gaining life by leeing lyfe: of receiving an hundred for one, and the like.* Heerehence do proceede all those large promises to mortification and newenelle of life. In both which are great conflicts against the flesh, world, and our owne sensualitie, and cannot be performed but by sufferings, and affliction. Finallie, S. Paule declareth this matter fullie when hee saith; *That a little and short tribulation in this life worketh a weight of glorie above all measure in the height of heaven.*

2  
Hate of the  
worlde.

1. Cor. 11.

9 The second cause why God appointed this, is to drawe us thereby from the love of the worlde his professed enemy: as in the next Chapter shall bee shewed at large. This cause Saint Paul uttereth in these wordes; *Wee are punished of God, to the ende we shoulde not bee damned with this worlde.* Even then, as a

Nurse,

Nurse, that to weane hir childe from the liking of hir milke, doth annoint hir teate with Aloes, or some other such bitter things: so our mercifull father, that woulde retire us from the love of worldlie delights, whereby infinite men doe perish dailie, useth to sende tribulation: which of all other things hath most force to worke that effect: as we see in the example of the prodigall sonne, who coulde by no meanes bee staied from his pleasures, but onely by affliction. Luk. 15.

10 Thirdlie, GOD useth tribulation as a most present and soveraigne medicine, to heale us of many diseases, otherwise almost incurable. As first, of a certaine blindnesse, and carelesse negligence in our estate, contracted by wealth, and povertie. In which sense the Scripture saith; *That affliction giveth understanding.* And the wile man affirmeth; *That the rod bringeth wisdom:* as also the sight of Tobie was restored by the bitter gall of a fish. And wee have cleere examples in Nabuchodonosor, Saule, Antiochus, and Manasses: all which came to see their owne fautes by tribulation, which they woulde never have done in the time of prosperitie. 3  
A medicine  
to cure our  
diseases.

The

## Of tribulation.

## The second part.

Gen. 42.

Exod. 17.

Deut. 8.

Psal. 57.

Tob. 3.

Job. 23.

Prov. 17.

Eccl. 2.

Esaie. 1.

Jerem. 9.

The like wee read of the brethren of Joseph, who falling into some affliction in Egypt, presently entred into their owne consciences, and saide; *Wee suffer these things worshilie, for that wee sinned against our brother.* And as tribulation bringeth this light, whereby we see our own defects: so helpeth it greatly to remove & cure the same: wherein it may be well likened unto the rod of Moses. For as that rod striking the hard rocks, brought forth water, as the Scripture saith: so this rod of affliction falling upon stony harted sinners, mollifieth them to contrition, and oftentimes bringeth forth the floods of teares to repentance. In respect whereof holie Tobie saith to God; *In time of tribulation thou forgiveest sin.* And for like effect it is compared also to a file of iron, which taketh awaie the rust of the soule: also to a purgation that driveth out corrupt humors: and finally to a goldsmithes fire, which consumeth awaie the refuse metals, & fineth the gold to his perfection. *I will trie thee by fire to the quicke* (saith God to a sinner by Esaie the prophet) *and I will take away all thy tin and refuse metall.* And againe, by Jeremie; *I will mels them, and trie them by fire.* This he meant of the fire of tribulation,

on, whose propertie is (according as  
 the scripture saith) to purge and fine the  
 oule, as fire purgeth and fineth golde in  
 the furnace. For besides the purging & Sap. 3.  
 remooving of greater sins, by considera-  
 Zac 13.  
 tion and contrition, (which tribulation  
 worketh, as hath bene shewed) it pur-  
 geth also the rust of infinite evill passi-  
 ons, appetites, & humors in man: as the  
 humor of pride, of vaine glorie, of sloth,  
 of choler, of delicate nicenes, & a thou-  
 sand mo, which prosperitie ingendreth  
 in us. This God declareth by the prophet  
 Ezechiell, saieng, of a rustie soule; *Thus*  
*will I be naked upon the hot coales, and let hir* Ezecl. 24.  
*lie there, untill hir brasse be melted from*  
*hir, and untill hir corruption be burned out,*  
*and hir rust consumed. There hath been much*  
*labour and sweate taken about hir, and yet*  
*overmuch rust is not gone out of hir.* This al-  
 so signifieth holie Job when having said,  
 that God instructeth a man by discipline or  
 Job. 33.  
 correction, so the ende hee may turne him from  
 the things that he hath done, and deliver him  
 from pride: which is understoode of his  
 sinfull acts: Hee addeth a little after,  
 the maner of this purgation, saieng;  
 His flesh being consumed by punishments, Vers. 25.  
 let him returne againe to the daies of his  
 youth. That is, all his fleshly humors and  
 passions,

passions, being nowe consumed by punishments and tribulations, let him begin to live again in such puritie of soule, as he did at the beginning of his youth, before he had contracted these evill humors and diseases.

<sup>4</sup>  
A preserva-  
tive.

Ezec. 22.

Psal. 17.

Ecc. 31.

Jer. 1.

Os. 2.

II Neither only is tribulation a strong medicine to heale sinne, and to purge awaie the refuse metals in us of brasle, tinne, iron, lead, and drosse, as God by Ezechiel saith: but also a most excellent preservative against sin for the time to come; according as good king David said; *Thy discipline (O Lord) hath corrected mee for evermore.* That is, it hath made me warie and watchfull, not to commit sinne againe, according as the Scripture saith in another place; *A grievous infirmie or affliction maketh the foole sober.* For which cause the prophet Jeremie calleth tribulation; *Virgam vigilansem*: A watchfull rod. That is, as S. Jerom expoundeth it, a rod that maketh a man watchfull. The same signifieth GOD, when he said by Ose the prophet; *I will hedge in thy waie with thornes.* That is, I will so close thy life one everie side with the remembrance & feare of affliction, that thou shalt not dare to tread awrie, least thou tread upon a thorn. All which  
good

Good David expresseth of himselfe in these wordes ; Before I was humbled and Psal. 18.  
rough & lowe by affliction, I did sin and offend thee ( O Lord ; ) but after that time, I have kept thy commandements.

12 Of this also appeereth another cause, why God afflicteth his elect in this life : and that is, to prevent his justice upon them, in the world to come. Touching which S. Barnard saith thus, Oh woulde to God some man woulde now beforehand provide for my head abundance of waters, & to mine eies a fountaine of teares ; for so happilie the burning fire shoulde take no holde, where running teares had censed before. And the reason of this is, (as that holie man himselfe noteth after) for that God hath said by Naum the prophet ; I have afflicted thee once, & I will not afflict thee again : there shall not come from me a double tribulation.

5  
A prevention of punishment.

Ser. 55. in Cantic.

Naum 1.

13 Sixtly, God sendeth tribulation upon his servants, to proove them thereby, whether they be faithful and constant or no : that is, to make themselves & other men see and confesse, how faithful or unfaithfull they are. This after a sort was figured when Isaac woulde grope and touch his sonne Jacob, before he woulde blesse him. And this the scripture expresseth.

6  
To proove us.

Gen 27.

pres-

## Of tribulation.

## The second part.

- presseth plainly, when talking of the tribulations laide upon Abraham; It addeth, *Tentavit Deus Abraham*: God tempted Abraham, by these meanes to proove him. And Moses said to the people of Israel; *Thou shalt remember how thy God led thee fortie yeeres about the desert to afflict thee, & tempt thee: so the end it might appeere what was in thy hart: whether thou wouldest keepe his commandements or no.* And againe, a fewe Chapters after; *Your God & Lord doth tempt you, so the end it may be manifest whether you love him or no, with all your hart, & with all your soule.* In which sense also the Scripture saith of Ezechias, after many praises given unto him, *That God left him for a time to be tempted, that the thoughts of his hart might thereby be made manifest.* And that this is Gods fashion towards all good men, king Dauid sheweth in the person of all, when he saith; *Thou hast proved us, O Lord, thou hast examined us by fire: thou hast laide tribulation uppon our backs, and hast brought men uppon our heads.* And yet how well hee liked of this matter hee signifieth, when hee calleth for more thereof in another place, saieing; *Try me, O Lord, and tempt mee: burne my raines and hart within mee.* That is, trie me by the way of tribulation

ation and persecution, search out the secrets of my hart and reines: let the world see whether I will sticke to thee in aduersitie or no. This said that holy prophet, well knowing that, which in another place the holy Ghost uttereth, that *As the fornace trieth the potters vessels, so tribulation trieth men.* For as the sounde vessels onely do holde when they come to the fornace, and those which are crased do breake in peeces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfeit bewraie themselves: according to the saying of Christ; *In tempore tentationis recedunt:* They depart from me in time of temptation.

14 The seventh reason, why God laith tribulation upon the vertuous, is thereby to make them run unto him for aid & helpe: even as the mother to make hir childe more to love hir, & to run unto hir, procureth the same to be made afraid & terrified by others. This God expresseth plainly by the prophet Ose, saying of those that he loved; *I will draw thee unto me, in the ropes of Adam, in the chaines of love, and I will seeme unto them, as though I raised a yoke upon their five bones.* By the ropes of Adam; hee meaneth affliction, whereby

Eccle 9.

Luk. 8.

7  
To make  
men run  
to God.

Ose. 11.

## Of tribulation.

## The second part.

whereby he drew Adam to know himself, as also appeereth by that he addeth of the heauie yoke of tribulation, which he will laie upon the heads and faces of his seruants, as chaines of love, thereby to drawe them unto him. This chaine had drawne David unto him when he saide;

*O Lord thou art my refuge, from the tribulation of sinners. As also those whereof Esaie saith; They sought thee out O Lorde in their affliction. Also those of whome David saide; Infirmities were multiplied upon them, and after that they made haste to come. And God saith generallie of all good men; They will rise betimes in the morning, & come to me in their tribulation. Wherefore holie king David, desiring to do certaine men good, and to winne them to God, saith in one of his Psalmes; Fill their faces (O Lorde) with shame and confusion, and then will they seeke unto thy name. And this is true (as I saide) in the elect and chosen seruants of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doth this chaine of love win them unto God. Whereof God himselfe complaineth, saiong; In vaine have I striken your children, for they have not receiued my discipline. And againe the prophet Jeremie saith of them to God; Thou*

Psal. 31.

Esaie. 26.

Psal 15.

Ose. 6.

Psal 83.

Jerem. 2.

hast

*The second Chapter.**Of tribulation.*

hast crushed them, and they have refused to receive thy discipline : they have hardened their faces even as a rocke, and will not returne to thee. Behold, they have rent their yoke, and broken the chaines.

15 Of this now insueth an eight reason, why God bringeth his servants into affliction : to wit, thereby to shew his power and love in delivering them. For as in this worlde a princely minde desireth nothing more, than to have occasion whereby to shewe his abilitie and goodwill unto his deere friend : so God which hath all occasions in his owne hand, and passeth all his creatures together in greatnes of love and nobilitie of minde, worketh purposely divers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning fornace, thereby to shew his power and love in delivering them. So he brought Daniell into the lions den, Susanna unto the point of death, Job into extreme miserie, Joseph into prison, Tobie unto blindnes ; thereby to shew his power & love in their deliverance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake : and S. Peter to be almost under water, before hee would

8

To manifest  
Gods power  
and love in  
delivering.

Dan. 3. 6 13.

Job. 1 2.

Gen. 31.

Tob. 2 12.

Matt. 8.

Matt. 14.

O

take

## Of tribulation.

## The second part.

take him by the hand.

9  
The joy of de-  
liverance.

19 And of this one reason, many other reasons and most comfortable causes do appeere of Gods dealing heerein. As first, that we being delivered from our afflictions, might take more joie and delight therof, than if we had never suffered the same. For as water is more gratefull to the waifaring man, after a long drithe; & a calme more pleasant unto passengers after a troublesome tempest: so is our deliverie more sweete after persecution or tribulation: according as the scripture saith; *Speciosa misericordia Dei in tempore tribulationis*: The mercie of God is beautifull and pleasant in time of tribulation. This signified also Christ when he said; *Your sorrow shall be turned into joie*: that is, you shall rejoyce that ever you were sorrowfull. This had David proved, when he said; *Thy rod (O Lord) and thy staffe have comforted me*: that is, I take great comfort that ever I was chastised with them. And again; *According to the multitude of my sorrowes, thy consolations have made joifull my minde*: that is, for everie sorrow that I received in time of affliction, I receive now a consolation after my deliverance. And againe in another place; *I will exult and rejoyce in thy mercie, O Lorde*. And wherefore

Eccle. 35.

Joh. 16.

Psal. 22.

Psal. 93.

fore

fore (good king) wilt thou so rejoyce? It followeth immediately; *For that thou hast* Psal. 30. *respected mine abasement, and hast delivered my soule from the necessitie wherein she was, and hast not left me in the hands of mineemie.* This then is one most gracious meaning of our loving and mercifull father, in afflicting us for a time: to the end our joie may be the greater after our deliverance, as no doubt but it was in all those whom I have named before, delivered by Gods mercie: I meane Abraham, Joseph, Daniell, Sidrach, Misach, and Abdenago, Susanna, Job, Tobias, Peter, and the rest, who tooke more joie after their deliverance, than if they had never been in affliction at all. When Judith had delivered Bethulia, and returned thither with Holofernes head: there was more hartie joie in that citie, than ever there would have beene if it had not beene in distresse. When Saint Peter was delivered out of prison by the Angell, there was more joie for his deliverance in the Church, than could have been, if he had never been in prison at all. Judith. 6. 14. 15. Act. 12.

17 Out of this great joie resulteth another effect of our tribulation, much pleasant to GOD, and comfortable to our selves: and that is a most hartie and

*Thanksgiving for our deliverance.*

## Of tribulation.

## The second part.

Psal. 58.

earnest thankesgiving to God for our deliverance : such as the prophet used, when he said, after his deliverance; *I for my part will sing of thy strength, and will exalt thy mercie besimes in the morning, for that thou hast bene my aider and refuge in the day of my tribulation.* Such hartie thanks and praise did the children of Israell yeelde to GOD for their deliverance, when they were passed over the red sea in that notable song of theirs, which be- ginneth; *Cantemus Domino.* And is regi- stred by Moses in Exodus. From like hartie affect came also those songs of Anna, Debora, and Judith, moved there- unto by the remembrance of their affli- ction past. And finally, this is one of the chiefeest things that God esteemeth and desireth at our hands : as he testifieth by the prophet, sayeng : *Cal upon me in the day of tribulation: I will deliver thee, & thou shalt honor me.*

Exod. 15.

1. Reg. 2.

Judic 5.

Judith. 12.

Psal. 49.

11

Embolde-  
ning us in  
Gods ser-  
vice.

18 Besides all these, God hath yet fur- ther reasons of laieng persecution upon us: as for example, for that by suffering, and perceiving indeede Gods assistance and consolation therein, we come to be so hardie, bolde, and constant in his ser- vice, as nothing afterward can dismaie us: even as Moses, though he were first  
afeard

afear'd of the serpent made of his rod,  
and fled away from it: yet after by Gods **Exod.4.**  
commandement hee had once taken it  
by the taile, hee feared it no more. This  
the prophet David expresseth notable,  
when he saith; *God hath beene our refuge,* **Psal.45.**  
*and strength, and helper in our great tribula-*  
*tions: and therefore wee will not feare, if the*  
*whole earth should be troubled, and the moun-*  
*taines cast into the midst of the sea.* What  
greater confidence can bee imagined  
than this?

19 Again, by persecution and affliction  
God bringeth his children to the exer- **12**  
cise of manie of those vertues that doe *The exercise*  
belong to a Christian man, and to enter *of all the ver-*  
into some reasonable possession of them. *ties.*  
As for example: Faith is exercised in **Faith.**  
time of tribulation, in considering the  
causes of Gods exercising of us, and  
beleeving most assuredly the promises  
he hath made for our deliverance. **Hope.**  
Hope is exercised in conceiving and assuring  
himselſe of the reward promised to them  
that suffer patience. **Charitie.**  
Charitie is exercised in considering the love of Christ  
suffering for us, and thereby provo-  
keth the afflicted to suffer againe with  
him. **Obedience.**  
Obedience is exercised in con-  
forming our wils to the will of Christ.

## Of tribulation.

## The second part.

Patience.

Humilitie.

Patience in bearing quietlie. Humilitie in abasing our selves in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred up, and established in man by tribulation, according to the saieing of Saint Peter; *God shall make perfect, confirme, and establish those which have suffered a little for his name.*

1. Pet. 5.

13  
To make  
us like unto  
Christ.

Esaie 53.

20 Finally, Gods meaning is, by laieing persecution and affliction upon us, to make us perfect Christians: that is, like unto Christ our captaine, whome the prophet calleth; *Virum dolorum, & scientem infirmitatem*: A man of sorrowes, and one that had tasted of all maner of infirmities: thereby to receive the more glorie at his returne to heaven, and to make more glorious all those that will take his part therein. To speake in one worde, God woulde make us by tribulation crucified Christians, which is the most honorable title that can bee given unto a creature: crucified (I saie) and mortified to the vanities of this world, to the flesh, and to our owne concupiscence and carnall desires: but quick and full of all lively spirite, to vertue, godlines, and devotion. This is the heavenly meaning of our Sovereigne Lord and  
God,

Crucified  
Christians.

God, in sending us persecution, tribulation, and affliction, in respect wherof holie Job doubteth not to saie; *Blessed is the man that is afflicted by God.* And Christ himselfe yet more expiessely; *Happie are they which suffer persecution.* If they are happie and blessed thereby: then are the worldlie greatlie awrie, which so much abhorre the sufferance thereof: then is God but unthankfully dealt withall by manie of his children, who repine at this happines bestowed upon them: whereas indeede they shoulde accept it with joie and thanksgiving. For prooffe and better declaration whercof, I will enter now into the third point of this Chapter, to examine what reasons and causes there bee, to induce us to this joyfulness and contentation of tribulation.

21 And first the reasons laide downe alreadye of Gods mercifull and fatherlie meaning in sending us affliction, might bee sufficient for this matter: that is, to comfort and content any christian man or woman, who taketh delight in Gods holie providence towards them. For if God do sende affliction unto us, for the increase of our glorie in the life to com; for drawing us from the infection of the world: for opening our eyes, and curing

Job. 5.

Matt. 5.

*The thirde  
part of this  
chap. why  
tribulations  
shoulde be  
received  
joyfully.*

our diseases: and for preserving our souls from sin heerafter (as hath bin shewed) who can bee justly displeased therewith, but such as are enemies unto their owne good? Wee see that for the obtaining of bodilie health we are content, not onely to admit manie bitter and unpleasant medicines: but also (if need require) to yeeld willingly some part of our blood to be take from us. And how much more should we do this, to the end that we hazard not the eternall health and salvation of our soule? But now further, if this medicine have so manie mo commodities besides, as have beene declared: if it serve heer for the punishment of our sin, due otherwise at another place in farre greater quantity and rigor of justice: if it make a triall of our estate, and do drawe us to God: if we procure Gods love towards us: yeelde matter of joie by our deliverance: provoke us to thankfulness: embolden and strengthen us: and finally, if it furnish us with all vertues, and do make us like to Christ himselfe: then is there singular great cause, why we shuld take comfort and consolation therein: for that to come neere and to bee like unto Christ, is the greatest dignitie and preeminence in the worlde. Lastlie, if  
 Gods

Gods eternall wisdome hath so ordained and appointed that this shall be the badge and liverie of his sonne: the high waie to heaven, under the standarde of his crosse: then ought wee not to refuse this liverie: nor to flie this waie, but rather with good Peter & John to esteeme it a great dignitie to be made woorthy of the most blessed participation thereof. We see that to weare the colours of the prince, is thought a prerogative among courtiers in this worlde: but to weare the robe or crowne it selfe, were too great a dignitie for any inferior subject to receive. Yet Christ our Lord and king is content to impart both of his with us. And how then ought we (I praie you) to accept thereof? A&5.

22 And now (as I have said) these reasons might be sufficient, to comfort and make ioisfull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Wherof the first and most principall is, that this matter of persecution commeth not by chance or casualtie, or by any generall direction from higher powers: but by the speciall providence and peculiar disposition of God: as Christ sheweth at large

*Speciall considerations of comfort in affliction.*

## Of tribulation.

## The second part.

Matt. 10. in Saint Matthewes Gospel; that is, this  
 heavenlie medicine or potion is made  
 unto us, by Gods owne hand in particu-  
 lar. Which Christ signifieth, when hee  
 saith, *Shall I not drinke of the cup, which my  
 father hath given me?* That is, seeing my  
 father hath tempered a potion for mee,  
 shall I not drinke it? As who would say,  
 it were too much ingratitude. Secondly  
 is to be noted, that the verie same hand  
 of God which tempered the cup for  
 Christ his owne son, hath done the same  
 also for us, according to Christ his sai-  
 eng; *You shall drinke of my cup.* That is, of  
 the same cup which my father hath tem-  
 pered for me. Heerof it followeth: that  
 with what hart and love God tempered  
 this cup unto his owne sonne: with the  
 same hee hath tempered it also to us:  
 that is, altogether for our good, and his  
 glorie. Thirdly is to be noted, that this  
 cup is tempered with such speciall care  
 (as Christ saith) that what trouble or  
 danger soever it seeme to work: yet shall  
 not one haire of our head perish by the  
 same. Naie further is to be noted, that  
 which the prophet saith; *O Lord, thou  
 shalt give us to drinke in teares, in measure.*  
 That is, the cup of teares and tribula-  
 tion shall be so tempered in measure by

our

our heavenlie phisitian, as no man shall have above his strength. The dose of Aloes, and other bitter ingredients shall be qualified with manna, and sufficient sweetenes of heavenly consolation. God is *1. Cor. 10.* *faithfull* (saith S. Paul) *and wil not suffer you to be tempted above your abilitie.* This is a singular point of comfort, and ought alwaies to be in our remembrance.

23 Besides this, we must consider that the appointing and tempering of this cup, being now in the hands of Christ *Matt. 18.* our Saviour, by the full commission granted him from his father: and hee having learned by his owne sufferings, (as the Apostle notificth) what it is to *Heb. 5.* suffer in flesh and blood: we may be sure that he will not lay upon us more, than we can beare. For, as if a man had a father or brother, a most skilfull phisician, and should receive a purgation from them, tempered with their owne hands, he might bee sure it woulde never hurt him: what rumbling soever it made in his bellie for the time: so, and much more may wee be assured of the potion of tribulation ministred us, by the hand of Christ: though (as the Apostle saith) *Heb. 12.* it seeme unto us unpleasant for a time, but above all other comfortable cogitations,

## Of tribulation.

## The second part.

Apoc 3.  
Heb. 12.

Gods mea-  
sure of tribu-  
lation goeth;  
according to  
the measure  
of his love.

Act. 9.

1. Pet. 2.

rations, this is the greatest, and most comfortable, to consider, that he divideth this cup onelie of love, as himselfe protesteth, & the Apostle prooveth: that is, hee giveth out portions of his crosse (the richest jewell that hee maketh account of) as worldlie princes doe their treasure, unto none but unto chosen and picked friends: and among them also, not equally to each man, but to everie one a measure, according to the measure of good will, wherewith he loveth him. This is evident by the examples before set downe of his deereft friends, most of all afflicted in this life: that is, they received greater portions of this treasure, for that his good will was greater towards them. This also may be scene manifestly in the example of S. Paul: of whom after Christ had saide to Ananias; *Vas electionis est mihi*: Hee is a chosen vessell unto me. He giveth immediately the reason thereof; *For I will shew unto him, what great things he must suffer for my name*. Lo heere; for that he was a chosen vessell, therefore hee must suffer great matters. Dorth not the measure of suffering goe then according to the measure of Gods love unto us? Surely Saint Peter knewe well how the matter went, and

and therefore he writeth thus; *If you living well, do suffer with patience, this is a grace (or privilege) before God. And again a litle after; If you suffer reproch in the name of Christ, you are happie: for that the honor and glorie, and power of God, and of his holie spirit shall rest upon you.* 1 Pet. 4.

24 Can there be any greater rewarde promised, or anie more excellent dignitie, than to be made partaker of the honour, glorie, and power of Christ? Is it Matt. 5. marvell now if Christ saide; *Happie are you when men revile and persecute you?* Is it Luke. 6. marvell though he saide; *Gaudete in illa die, & exultate:* Rejoice and triumph ye at that day? Is it marvell though S. Paul saide; *I take great pleasure, and do glorie in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* Is it marvell if Peter and John, being reproched and beaten at 2. Cor. 12. the judgement seat of the Jewes went away rejoicing that they were esteemed worthy to suffer contumely for the name of Jesus? Is it marvell though S. Paul accounted this such a high priviledge given to the Philip. when he said; *It is gi-* A& 5. Phil. 1. *ven to you not onely to beleve in Christ, but also to suffer for him, and to have the same combate which you have seene in mee, and now*  
*beare*

Of tribulation.

The second part.

heave of me? All this is no marvell (I saie) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the court of heaven, as it should be in an earthlie court, for the prince to take off his owne garment, and to laie it on the backe of one of his servants.

*Tribulation  
a signe of  
predestina-  
tion.*

25 Of this nowe followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especiallie when grace is also given, to beare it patientlie) is a great conjecture of predestination to eternall life (for, so much do all those arguments before touched insinuate:) as also in the contrarie part to live in continuall prosperitie, is a dreadfull signe of everlasting reprobation. This point is marvellouslie proved by the Apostle unto the Hebrews, and greatly urged. And Christ giveth a plaine signification in S. Luke, when hee saith; *Happie are you that weepe nowe, for you shall laugh.* And on the other side; *Wo unto you that laugh now, for you shall weepe: wo unto your rich men, which have your consolation heere in this life.* And yet more vehemently than all this doth the saieng of Abraham to the rich man in hell (or rather Christs words parabol.

Heb. 12.

Luke 6.

Luk 16.

bolically attributed unto Abraham )  
 confirme this matter: for he saith to the  
 rich man complaining of his torment:  
*Remember childe, that thou receivedst good in  
 thy life time.* He doth not saie (as S. Ber-  
 nard well noteth) *Rapuiſti*, thou tookest  
 them by violence, but *Recepisti*, thou re-  
 ceivedst them. And yet this now is ob-  
 jected against him as wee see. David  
 handleth this matter in diuers places,  
 but purposely in two of his Psalmes, and  
 that at large, and after long search and  
 much admiration, his conclusion of  
 wicked men prospered above other in  
 the worlde is this, *Veruntamen\* propter  
 dolos posuisti eis, deiecisti eos dum alleuaren-  
 tur*: Thou hast given them prosperitie  
 (O Lord) to deceive them withall: and  
 thou hast indeed throwen them downe,  
 by exalting them: that is, thou hast  
 throwne them downe to the sentence of

Psal. 37.  
 and 37.  
 Psal. 73. v. 18.

B.  
 \* In this  
 they varie  
 from S Je-  
 com, who  
 translateth  
 according  
 to the He-  
 brew *In lu-*

*bric posuisti eos*: that is, thou hast set them in slippery places. So  
 in this also the old translation followeth not the Hebrew, nor  
 Jerom, but the Greek translation of the seventie interpreters:  
 saying that it doth omit *Kaca, Mala*, and so maketh the sense  
 obscure. But so much as therein it serueth from the puritie of  
 the text: so much doth that which hereon they build, want suf-  
 fice. & warrant in this place, which notwithstanding being  
 soberly understood is agreeable to the justice of God, and  
 standeth by warrant of other places. *In Apendice. Tom. 8.*  
*Hierom. in eodem Psal.*

damna-

*Of tribulation.**The second part.**Comains  
Job.**Matt 3.7.  
Ep. Jude**3.Reg.6.**1.Pet 2.**Apoc.21.*

damnation, in thy secret and inscrutable determination. Heere the comparison of S. Gregorie taketh place: that as the oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kept under dailie labour of the yoke: so saith it with evill and good men. In like maner, the tree that beareth no fruite, is never beaten (as we see) but onely the fruitfull: and yet the other (as Christ saith) is reserved for the fire. The sick man that is past all hope of life, is suffered by the Phisition to have whatsoever he lusteth after: but he whose health is not despaired, cannot have that libertie granted. To conclude, the stones that must serve for the glorious temple of Salomon were hewed, beaten, & polished without the Chruch, at the quarrie side: for that no stroke of hammer might bee heard within the temple. Saint Peter saith, that the vertuous are chosen stones, to be placed in the spirituall building of God in heaven, where there is no beating, no sorrow, no tribulation. Heere then must we be polished, hewed, and made fit for that glorious temple: heere (I saie) in the quarrie of this worlde: heere must we be fined, heere must wee feele the blowe of the hammer,

hammer, and bee most glad when wee heare or feele the same : for that it is a signe of our election to that most glorious house of Gods eternall mansion.

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the godlie afflicted, founded on these words of God ; *Cum ipso sum in tribulatione* : I am with him in tribulation : whereby is promised the companie of God himselfe in affliction and persecution. This is a singular motive (saith Saint Barnard) to stir men up withall to imbrace tribulation, seeing in this world for good companie men adventure to do any thing. Joseph was carried captive into Egypt, and God went downe with him (as the Scripture saith) yea more than that, hee went into the dungeon, & was in chains with him. Sidrach, Misac, and Abdenago were cast into a burning fornace, and presentlie there was a fourth came to beare them companie, of whom Nabuchodonosor saith thus ; Did we not put three men onelie bounde into the fire ? And his servants answered ; Yea verilie : But beholde (saith hee) I see fower men unbounde walking in the midst of the fire : and the shape of the fourth is

*Tribulation  
bringeth the  
companie of  
God himselfe.  
Psal. 60.*

Gen 37.  
Sap. 10.

Dan. 3.

*Of tribulation.**The second part.*

Joh 9

*Note this  
example.*

2.Reg.26.

*The assi-  
stance of  
Gods grace  
in tribula-  
tion.*

is like the Son of God, Christ restored, as he passed by, a certaine begger unto his sight, which had beene blinde from his nativitie. For which thing the man being called in question, and speaking somewhat in the praise of Christ, for the benefite received, he was cast out of the Synagogue by the Pharisees. Whereof Christ hearing, sought him out presentlie, and comforting his hart, bestowed upon him the light of mind, much more of importance than that of the bodie given him before. By this and like examples it appeereth, that a man is no sooner in affliction & tribulation for justice sake, but straightwaie Christ is at hand to beare him companie: and if his eies might be opened as the eies of Elizeus his disciple was, to see his companions, the troupes of Angels (I meane) which attend upon their Lord in this his visitation: no doubt but his hart would greatly be comforted therewith.

27 But that which the eie cannot see, the soule feeleth: that is, she feeleth the assistance of Gods grace amidst the depth of all tribulations. This hee hath promised againe and againe: this he hath sworne: and this he performeth most faithfully to all those that suffer meeke-

meekely for his name. This S. Paul most certainly assured himselfe of, when hee saide, that he did glorie in al his infirmities and tribulations, to the ende that Christ his vertue might dwell in him: that is, to the ende that Christ shoulde assist him more abundantly with his grace; *Cum enim infirmor, tunc potens sum*: For when I am in most infirmities, then am I most strong, saith hee: that is, the more tribulations & afflictions are laide upō me, the stronger is the aid of Christs grace unto me. And therefore the same Apostle writeth thus of all the Apostles together; *We suffer tribulation in al things*, 2. Cor. 4. *but yet wee are not distressed: we are brought into perplexities, but yet we are not forsaken: we suffer persecution, but yet we are not abandoned: wee are stung downe to the ground, and yet we perish not.* This then ought to be a most sure and secure staffe in the hande of all Christians afflicted, that, whatsoever befall unto them, yet the grace of God will never faile to holde them up, and beare them out therein: for in this case most true and certain is that saieng of S. Austen, so often repeated by him in his works; that God never forsake: ha-  
ny man, except he be rejected and first forsaken by man. *Serm. 88. de temp. & de nat. & gra. ca. 26.*

*Of tribulation.**The second part.*

1. Cor. 4.

Apoc. 22.

28 For the last reason of comfort in affliction, I will joine two things together of great force and efficacie to this matter. The first whereof, is the expectation of rewarde, the other is the shortnes of time, wherein we have to suffer: both are touched by S. Paule in one sentence, when he saith; *That a little and momentanie tribulation in this world, worketh an eternall weight of glorie in the height of heaven.* By momentanie he sheweth the little time wee have to suffer, and by eternall weight of glorie, hee expresseth the greatnes of the reward prepared in heaven for recompence of that suffering. Christ also joineth both these comforts together, when hee saith; *Beholde I come quicklie, and my rewarde is with mee.* In that hee promiseth to come quicklie, hee signifieth, that our tribulation shall not endure long: by that hee bringeth his reward with him, he assureth us that hee will not come emptie handed, but readie furnished, to recompence our labour throughlie. And what greater meanes of encouragement could he use than this? If a man did beare a very hea-  
vie burden: yet if hee were sure to bee well paide for his labour, and that hee had but a little waie to beare the same,

he

we woulde straine himsele greatlie, to  
 o thorough to his waies ende, rather  
 than for sparing so short a labour, to  
 eeke so large, and so present a rewarde.  
 This is our Lordes most mercifull dea-  
 ing, to comfort us in our affliction, and  
 o animate us to holde out manfully for  
 time, though the poize seeme heaue  
 on our shoulders: the comming of our  
 orde is even at hande, and the iudge is  
 efore the gates, who shall refresh us, &  
 ripe awaie all our teates, and place us  
 in his kingdome to reape ioie without  
 ainting. And then shall wee proove the  
 aieng of holie S. Paul to bee true, that  
*The sufferings of this worlde are not moorthie*  
*of that glorie which shall be revealed in us.*  
 And this may bee sufficient for the rea-  
 ons left us of comfort in tribulation  
 and affliction.

29 And thus having declared the first  
 three points promised in this Chapter:  
 here remaineth onely to saie a word or  
 wo of the fourth: that is, what we have  
 o do for our parts in time of persecution  
 and affliction. And thus might be dispat-  
 ched in saieng only that we have to con-  
 forme our selves to the will and mea-  
 ing of God, uttered before in the cau-  
 es of tribulation. But yet for more ease  
 and

Jac. 5.

Matt. 11.

Apoc. 7. 21.

Gal 6.

Rom. 8.

4  
*The fourth  
 part of this  
 Chapter.*

## Of tribulation.

## The second part.

<sup>1</sup>  
To reioice in  
tribulation  
or at least-  
wise to have  
patience.  
Luk. 6.  
Jac. 1.

Hcb. 10.

<sup>2</sup>  
To come to  
God by ser-  
uent praier.  
Matt. 8.

Psal. 43.

and better remembrance of the same, I will briefly runne over the principall pointes thereof. First then wee have to aspire to that (if wee can) which Christ counselleth; *Gaudete & exultate*: Reioice and triumph. Or if we cannot arrive to this perfection: yet to do as the Apostle willeth; *Omne gauaium existimate cum in variis tentationes incideritis*: Esteeme it a matter woorthie of all ioie, when yee fall into diuerse temptations. That is, if wee cannot reioice at it indeed: yet to thinke it a matter in it selfe woorthie of reioicement: reprehending our selves, for that we cannot reach unto it. And if we cannot come thus high neither (as indeede we ought to do) yet in anie case to remember, what in another place hee saith; *Patientia vobis necessaria est, ut reportetis promissionem*: You must of necessitie have patience, if you will receive Gods promise of everlasting life.

30 Secondlie, we ought to do as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but asleepe) that is we must go and awake him: wee must crie unto him with the prophet; *Exturge quare obdormis Domine*: O Lord arise, wh

do

ost thou sleepe in our miseries? This  
 akening of Christ doth please him  
 onderfullie, if it be done with that as-  
 ered confidence, and of true affectio-  
 ed children, wherewith S. Marke de-  
 ribeth the Apostles to have awakened  
 Christ. For their wordes were these,  
 Master, doth it not appertaine unto you, that Mark 4.  
 we perish heere? As who woulde saie, Are  
 we your disciples and servants? Are  
 you our Lord and maister? Is not  
 the cause yours? Is not all our trust and  
 hope in you? How chaunceth it then,  
 that you sleepe, and suffer us to be thus  
 assed and tumbled, as if wee appertai-  
 ned nothing unto you? With this affec-  
 tion praied Esaie, when hee saide; At-  
 tende (Lorde) from heaven, looke hisher  
 from the holie habitation of thy glorie, where  
 thy zeale? Where is thy forsitude? Where  
 the multitude of thy mercifull bowels? Have  
 thy shut themselves up now towards me?  
 thou art our Father; Abraham hath not  
 known us, and Israell hath beene ignorant of  
 thee: thou art our Father (O Lorde) turne thy  
 face about for thy servants sake, for love of  
 the tribe of thine inheritance. Thus I saie  
 we must call upon God: thus wee must  
 wake him, when he seemeth to sleepe  
 in our miseries, with earnest, with de-  
 vout,

Esaie. 63.

*Of tribulation.**The second part.*

Luk. 11.

vout, with continuall praier : alwaies having in our minde that most comfortable parable of Christ, wherein hee saith, that if wee shoulde come to our neighbours doore, and knocke at midnight to borrowe some bread, when hee were in bed with his children, and most loth to rise : yet if we persevere in asking, and beating at the doore still, though hee were not our friende, yet would he rise at length, and give us our demaunde, thereby at least to be rid of our crieng. And how much more will God do this (saith Christ) who both loveth us, and tendereth our case most mercifully.

*An important note.*

Matt 8.

1. Cor. 10.

31. But yet heere is one thing to be noted in this matter : and that is, that Christ suffered the shippe almost to be covered with waves (as the Evangelist saith) before hee woulde awake, thereby to signifie that the measure of temptations is to bee left onelie unto himselfe : it is sufficient for us to rest upon the Apostles wordes ; *Hee is faithful, and therefore hee will not suffer us to be tempted above our strength.* Wee may not examine or mistrust his dooings ; wee may not inquire why doth he this ? Or why suffereth hee that ? Or howe long

will

will hee permit these evils to raigne ?  
 God is a great God in all his dooings:  
 and when he sendeth tribulation, hee  
 sendeth a great deale together, to the  
 ende hee may shew his great power in  
 delivering us, and recompenceth it af-  
 ter, with a great measure of comfort.  
 His temptations oftentimes do go ve-  
 ry deepe, thereby to trie the verie  
 hearts and reines of men. He went far  
 with Elias, when hee caused him to  
 lie into a mountaine, and there most  
 desirous of death, to saie: *They have kil-* 3.Reg.19.  
*led all thy Prophets ( O Lorde ) and I am*  
*left alone, and now they seeke to kill me also.*  
 He went far with David when hee made  
 him crie out ; *Why dost thou turne thy*  
*face away from me, O Lord ? Why dost thou*  
*forget my povertie and tribulation ?* And in  
 another place againe: *I said with my selfe* Psal. 30.  
*in the excessse of my minde : I am cast out from*  
*the face of thine eyes, O Lord.* God went far  
 with the Apostles when he inforced one  
 of them to write: *Wee will not have you* 2.Cor.1.  
*ignorant ( breshren ) of our tribulation in*  
*Asia, wherein we were oppressed above al mea-*  
*sure, and above all strength : insomuch as it*  
*would have us to live any longer.* But yet above  
 all others, he went furthest with his owne  
 deere sonne, when hee constrained him

**Of tribulation.****The second part.**

Matt 22.

Psal. 21.

to utter these pitifull, and most lamentable wordes upon the crosse; *My God, my God, why hast thou forsaken mee?* Who can now complaine of anie proofe or temptation whatsoever laid upon him, seeing God would go so far with his owne deere and onely sonne?

3

*Magnanimie with a strong faith.*

Matt 3.

Luk. 8.

Matt. 14.

32 Heereof then insueth the third thing necessarie unto us in tribulation which is magnanimitie, grounded upon a strong and invincible faith of Gods assistance, and of our finall deliverance how long soever he delay the matter, & how terrible soever the storme do seeme for the time. This God requireth at our hands, as may bee seene by the example of the disciples, who cried not; *We perish*, before the waves had covered the ship, as Saint Matthew writeth: and yet Christ saide unto them, *Vbi est fides vestra?* Where is your faith? S. Peter also was not afraid, untill hee was almost under water, as the same Euangelist recordeth; and yet Christ reprehended him saing; *Thou man of little faith, why doubtest thou?* What then must wee doo in this case deere brother? Surely we must put on that mightie faith of valiant king David, who upon the most assured trust he had of Gods assistance, said;

*Deo meo transgrediar murum.* In the helpe Psal. 17.  
 of my God I will goe thorough the wall.  
 Of which invincible faith S. Paule was Phil. 4.  
 also, when he said; *Omnia possum in eo qui*  
*me confortat*: I can doo all things in him  
 that comforteth and strengtheneth me.  
 Nothing is impossible, nothing is too  
 hard for me by his assistance. Wee must  
 be (as the scripture saith;) *Quasi leo con-* Pro. 28.  
*fidens, absque terrore*: Like a bold and con-  
 fident Lion, which is without terrour.  
 That is, wee must not be astonied at anie  
 tempest, anie tribulation, any adversitie.  
 Wee must saie with the Prophet David  
 experienced in these matters; *I will not* Psal. 3.  
*feare manie thousandes of people that should*  
*inuirore or besiege mee together.* If I shoulde  
 walke amidst the shadow of death, I will not  
 feare: If whole armies should stand against Psal. 21.  
 mee, yet my hart should not tremble. My hope  
 is in God, and therefore I will not feare what Psal. 26.  
 man can doo unto mee. God is my aider, and  
 I will not feare what flesh can doo unto mee: Psal. 117.  
 God is my helper and protector, and therefore  
 I will despise and contemne mine enemies, And Psal. 55.  
 another prophet in like sense; Behold, God  
 is my Saviour, and therefore will I deale confi- Esai. 12.  
 dently, and will not feare. These were the  
 speeches of holie prophets, of men that  
 knewe well what they saide, and had

*Of tribulation.**The second part.*

often tasted of affliction themselves: & therefore could saie of their owne experience how infallible Gods assistance is therein.

*Christian  
fortitude.  
Eccle.10.*

33 To this supreme courage, magnanimitie, and Christian fortitude, the scripture exhorteth us, when it saith; *If the spirit of one that is in authoritie, do rise against thee: see thou yeelde not from thy place unto him.* And againe, another scripture

*Eccle.4.*

saith; *Strive for justice, even to the losse of thy life: and stand for equitie unto death it selfe: and God shall overthrowe thine enemies for thee.* And Christ himselfe yet more ef-

*Luk.12.*

fectually recommendeth this matter in these words; *I say unto you my friends, bee not afraide of them which kill the bodie, and afterward have nothing else to do against you.*

*1.Pet.3.*

And S.Peter addeth further; *Neque conturbemini:* that is, *Do not onlie not feare them, but (which is lesse) do not so much as be troubled for al that flesh and blood can do against you.*

*Apoc.2.*

34 Christ goeth further in the Apocalyps, and useth marvellous speeches to intise us to this fortitude: for these are his words; *He that hath an eare to heare, let him heare what the spirit saith unto the churches: To him that shall conquer, I will give a eate of the tree of life, which is in the paradisi*

of my God. This saith the first and the last: he that was dead, and now is alive: I know thy tribulation, and thy povercie: but thou art rich indeede, and art blasphemed by those that saie they are true Israelites, and are not: but are rather the synagog of Satan. Feare nothing of that which you are to suffer: Behold, the diuel will cause some of you to be thrust into prison to the end you may be tempted: and you shall have tribulation for \* ten daies. But be faithfull unto death, and I will give thee a crowne of life. He that hath an eare to heare, let him heare what the spirit saith unto the churches: he that shall overcome, shall not be hurt by the second death. <sup>2</sup> And hee that shall overcome, and keepe my works unto the ende: I will give unto him authoritie over nations, even as I have received it from my father: and I will give him besides, the morning star: He that shall overcome, shall bee apparelled in white garments: and I will not blot his name out of the booke of life, but will confesse his name before my father, and before his angels. Behold, I come quickly: hold fast that thou hast, least another man receive thy crowne. He that shall conquer, I will make him a pillar in the temple of my God, and hee shall never go forth of trial: a should now and then have times of breathing likewise: that so the faithfull may bee refreshed, and gather their strength against a fresh assault ensuing. Chap. 3.

\* Those ten daies some thinke to have been the tenn generall persecutions within the first 300. years after Christ.

B.

\* But others rather thinke that tenn doth heere signify manie (as in som other places of Scripture) and daies, as they are broken off by the nights that come betwixt, so to signifie such times.

## Of tribulation.

## The second part.

more: and I will write upon him the name of my God, and the name of the citie of my God, which is newe Ierusalem. Hee that shall conquer, I will give unto him to sit with me in my throne: even as I have conquered, and do sit with my father in his throne.

## Cap. 21.

35 Hitherto are the words of Christ to S. John. And in the ende of the same booke, after he had described the joies and glorie of heaven at large, he concludeth thus; And hee that sat on the throne said to me: Write these words, for that they are most faithfull and true. *Qui vicerit possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* He that shal conquer, shall possesse all the joies that I have heere spoken of: and I will bee his God, and he shall be my sonne. But they which shall be fearfull to fight, of incredulous of these things that I have saide: their portion shall be in the lake burning with fire and brimstone, which is the second death.

## Eccl. 15.

36 Heer now we see both allurements and threats; good and evill; life, and death; the joies of heaven, and the burning lake, proposed unto us. We may stretch out our hands unto which we

will

will, If we fight and conquer (as by Gods grace we may) then are we to enioie the promises laide downe before. If we shew our selves either unbeleeving in these promises, or fearfull to take the fight in hand, being offered unto us: then fall we into the danger of the contrarie threats: even as Saint John affirmeth in another place, that certaine noble men did among the Jews, who beleeved in Christ, but yet durst not confesse him for feare of persecution. Joh. 12.

37 Heere then must ensue another vertue in us most necessarie to all those that are to suffer tribulation and affliction: and that is a strong and firme resolution, to stande and go through, what opposition or contradiction soever wee find in the world, either of fawning flatterie, or persecuting crueltie. This the scripture teacheth crieng unto us, *Esto firmus in via Domini*: Be firme, and immoveable in the way of the Lorde. And again; *State in fide, viriliter agite*: Stand to your faith, & play you the men. And yet further; *Confide in Deo, & mane in loco tuo*: Trust in God, & abide firme in thy place. And finally, *Confortamini & non dissolvantur manus vestrae*: Take courage unto you, and let not your hands be dissolved. A firme resolution. Eccle. 9. 1. Cor. 16. Eccle. 12. 2. Par. 15.

Of tribulation.

The second part.

from the worke you have begun.

Dan. 3.

38 This resolution had the three children, Sidrach, Misach, and Abdenago, whē having heard the flattering speech and infinit threats of cruell Nabuchodonozor, they answered with a quiet spirit; *O king, we may not be carefull to answer you, in this long speech of yours. For behold, our God is able (if he will) to deliver us from this furnace of fire, which you threaten, and from al that you can do otherwise against us. But yet if it should not please him so to do: yet you must know (sir king) that we do not worship your gods, nor yet adore your golden idoll, which you have set up.*

A<sup>c</sup>. 4. 5.

39 This resolution had Peter & John, who being so often brought before the council, and both commanded, threatened & bearen, to talk no more of Christ: answered still; *Obedire oportet Deo magis quam hominibus*: We must obey God, rather than men. The same had S. Paule also, when being requested with teares of the Christians in Cæsarea, that hee woulde forbear to go to Jerusalem, for that the holie Ghost had revealed to many the troubles which expected him there: hee answered; *What meane you to weepe thus, and to afflict my hart? I am not onelie ready to be in bonds for Christs name in Jerusalem: but also to suffer death for the same.*

A<sup>c</sup>. 21.

same. And in his epistle to the Romanes he yet further expresseth this resolution of his, when he saith; *What then shall wee saie to these things? If God be with us who will be against us? Who shal separate us from the love of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednes? Shall perill? Shall persecution? Shall the sword? I am certain, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature else, shall be able to separate us from the love of God which is in Iesus Christ our Lord.* Rem. 8.

B.  
\* Which book is not any part of canonicall scripture: nevertheles this exāple may well be true, for that such constancy is often found in the children of God.

B.  
\* It was a manifest breach of the law of God: and so no small matter to them that knew it.

40 Finally, this was the resolution of all the holie martyrs & confessors, & other servants of God: wherby they have withstood the temptations of the divell, the allurements of flesh and blood, & all the persecutions of tyrants, exacting things unlawfull at their hands. I will allege one example out of the \*second book of Machabees, and that before the coming of Christ, but yet nigh unto the same, & therefore no marvell (as the fathers do note) though it tooke some heat of Christian fervor & constancie towards martyrdom. The example is wonderfull, for that in mans sight it was but for a \*small matter required at their handes, by

● *of tribulation.*

*The second part.*

the tyrants commandement; that is on-  
ly to eate a peece of swines flesh, which  
then was forbidden. For thus it is recor-  
ded in the booke aforesaid.

2. Mac. 7.

*A marvel-  
lous constan-  
cie of the Je-  
sues Macha-  
bes & their  
mother.*

41 It came to passe that seven bre-  
thren were apprehended together in  
those daies, & brought (with their mo-  
ther) to the king Antiochus, and there  
compelled with torments of whipping,  
and other instruments, to the eating  
of swines flesh against the Lawe. At  
what time one of them (which was the  
eldest) said; What doost thou seeke? Or  
what wilt thou learne out of us, O king?  
We are readie heere rather to die, than  
to breake the auncient lawes of our  
God. Whereat the king beeing greatlie  
offended, commanded the frieng pans  
and pors of brasle to bee made burning  
hot: which being readie, hee caused the  
first mans toong to bee cut off, with the  
tops of his fingers and toes, as also with  
the skin of his head, the mother and o-  
ther brothers looking on, & after that to  
be fried vntill he was dead. Which being  
done, the second brother was brought to  
torment, and after his haire pluckt off  
from his head, together with his skin,  
they asked him whether hee would yet  
eate swines flesh or no, before he was put

to

to the rest of his torments? Whereto he answered; No, and thereupon was (after manie torments) slaine with the other. Who being dead, the third was taken in hand: and being willed to put foorth his toong, he held it foorth quickly together with both his hands to be cut off, *saieng confidently; I receiued both toong and handes from heaven, and nowe I despise them both for the law of God, for thus I hope to receiue them all of him againe.* And after they had in this sort tormented and put to death sixe of the brethren, euerie one most constantly protesting his faith, and the joy he had to die for Gods cause: there remained onely the yoongest, whom Antiochus (being ashamed that hee could pervert never a one of the former) endeoured by all meanes possible to drawe from his purpose, by promising and swearing, that he should be a rich and happie man, and one of his chiefe freinds, if he would yeelde. But when the youth was nothing mooved therewith, Antiochus called to him the mother, and exhorted hir to save hir sonnes life, by perswading him to yeeld: which she faining to do, thereby to have libertie to speake to hir sonne, made a most vehement exhortation to him

*Answering  
saieng.*

## Of tribulation.

## The second part.

him in the Hebrew toong, to stande to it, and to die for his conscience: which speech being ended, the youth cried out with a lowde voice, and uttered this noble sentence woorthie to be remembred; *Quem sustinetis? Non obtempero praecepto regis, sed praecepto legis.* Whom do you stay for? I do not obey the commandement of the king, but the commandement of the law of God. Wherupon both he and his mother were presentlie (after manie and sundrie torments) put to death.

Lib. 8. of. 38.

42 This then is the constant and immoovable resolution, which a Christian man shoulde have in all adversitie of this life. Whereof S. Ambrose saith thus; *Gratia preparandus est animus, exercenda mens, & stabilienda ad constantiam: ut nullis perturbari animus possit terroribus, nullis frangi molestijs, nullis supplicijs cedere.* Our minde is to be prepared with grace, to be exercised, and to bee so established in constancie; as it may not be troubled with any terrors, broken with any adversities, yeeld to any punishments or torments whatsoever.

How a man  
may come to  
an invinci-  
ble resolution

43 If you aske here how a man may come to this resolution: I answer that S. Ambrose in the same place, putterh two waies: the one is, to remember the  
endles

endles and intollerable paines of hell, if we do it not: and the other is to thinke of the unspeakable glorie of heaven, if we do it. Whereto I will adde the third, which with a noble hart may prevaile as much as either of them both: and that is, to consider what others have suffered before us, especially Christ himselfe, and that onely of meere love & affection towards us. We see that in this world, loving subjects do glorie of nothing more than of their dangers or hurts taken in battell for their prince, though hee never tooke blowe for them againe. What then would they do, if their prince had beene afflicted voluntarily for them, as Christ hath been for us? But if this great example of Christ seeme unto thee too high for to imitate: looke upon some of thy brethren before thee, made of flesh and bloode as thou art; see what they have suffered before they coulde enter into heaven: thinke not thy selfe hardly dealt withall, if thou be called to suffer a little also.

44 S. Paul writeth of all the Apostles together; Even unto this hower we suffer hunger and thirst, and lacke of apparel: we are beaten with mens fists: we are vagabondes, not having where to staie:

1. Cor. 4.  
The sufferings of the Apostles.

## Of tribulation.

## The second part.

staie: we labour and worke with our own hands: we are cursed, and we do bleſſe: we are persecuted, and we take it patiently: we are blasphemed, and we pray for them that blaspheme us: wee are made as it were the very outcasts & purgings of this world, even unto this daie: that is, though we be Apostles, though we have wrought so many miracles, and converted so manie millions of people: yet even unto this daie are we thus used. And a little after, describing yet further their lives, he saith; We shew our selves as the ministers of God, in much patience; in tribulations; in necessities; in distresses; in beatings; in imprisonments; in seditions; in labours; in watches; in fastings; in chastitie; in longanimitie; in sweetnes of behaviour. And of himselfe in particular he saith; *In laboribus plurimis, &c.* I am the minister of God in many labours, in imprisonment more than the rest, in beatings above measure, and oftentimes in death it selfe. Five times have I beene beaten of the Jewes, and at everie time had forty lashes lacking one: three times have I beene whipt with rods: once I was stoned: three times have I suffered shipwracke: a daie and a night was I in the bottome

2. Cor. 6.

2. Cor. 11.

The particular  
suffring  
of S. Paul.

bottom of the sea: oftentimes in journeyes, in dangers of floods: in dangers of theeves: in dangers of Jewes: in dangers of Gentiles: in dangers of the citie: in dangers of wildernes: in dangers of sea: in dangers of false brethren: in labor and travell: in much watching: in hunger and thirst: in much fasting: in cold and lacke of clothes: and besides all these externall things, the matters that daily do depend upon me, for my universall care of Churches.

45 By this we may see now, whether the Apostles taught us more by wordes than they shewed by example about the necessities of suffering in this life. Christ might have provided for them if hee would, at leastwise things necessarie to their bodies, and not have suffred them to come into these extremities of lacking clothes to their backes: meate to their mouthes, and the like. He that gave them authoritie to doe so manie other miracles, might have suffered them at least to have wrought sufficient maintenance for their bodies, which should bee the first miracle that worldlie men would worke, if they had such authoritie. Christ might have saide to Peter, when he sent him to take his tribute from out  
of

*Of tribulation.**The second part.*

Matt 17.

of the fishes mouth: Take so much more as will suffice your necessarie expences, as you trauell the countrey: but he would not, nor yet diminish the great afflictions, which I have shewed before, though he loved them as deerely, as ever he loved his owne soule. Al which was done as S. Peter interpreteth, to give us example, what to follow: what to looke for: what to desire: what to comfort our selves withall, in amidst the greatest of our tribulations.

1. Pet. 2.

Heb. 11.

*A notable  
exhortation  
of the apostle.*

46 The Apostle useth this as a principall consideration, when he writeth thus to the Hebrewes, upon the recitall of the sufferings of other saints before them: wherefore we also (brethren) having so great a multitude of witnesses (that have suffered before us) let us laie off all burdens of sinne hanging upon us: and let us run by patience unto the battell offered us, fixing our eies upon the Author of our faith, and fulfiller of the same, Jesus: who putting the joies of heaven before his eies, sustained patiently the crosse; contemning the shame, and confusion thereof: and therefore nowe sitteth at the right hand of the seate of God. Thinke upon him (Isaie) which sustained such a contradiction against

against himselfe at the handes of sinners; and bee not wearie, nor faint in courage. For you have not yet resisted against sin unto blood: and it seemeth you have forgotten that comfortable saieing, which speaketh unto you as unto children; *My sonne do not contemne the discipline of the Lord, and be not wearie when thou art chastened of him.* For whom God loveth hee chastneth, and he whippeth everie sonne whom he receiveth. Persevere therefore in the correction laide upon you. God offereth himselfe to you as to his children. For what child is there whom the father correcteth not? If you be out of correction (wherof all his children are made partakers) then are you bastards and not children. Al correction for the present time when it is suffered, seemeth unpleasant & sorrowful: but yet after it bringeth forth most quiet fruit of justice unto them that are exercised by it. Wherefore strengthen up your wearie hands, and loosed knees: make way to your feete, &c. That is, take courage unto you, and go forward valiantly under the crosse laide upon you. This was the exhortation of this holie captaine unto his country-men souldiers of Jesus Christ, the Jewes.

Prov. 3.

Job 5.

Apoc. 3.

Jac. 5.

47 S. James the brother of our Lord, useth another exhortation to al true catholiks, not much differing from this, in that his Epistle, which he writeth generally to all. Be you therefore patient my brethren (saith he) until the comming of the Lord. Behold, the husbandman expecteth for a time the fruit of the earth, so precious unto him, bearing patiently untill hee may receive the same in his season: be therfore patient, and comfort your harts, for that the comming of our Lord will shortly draw neere. Be not sad, and complaine not one of another. Behold, the judge is even at the gate. Take the prophets for an example of labour and patience, which spake unto us in the name of God. Behold we account them blessed which have suffered. You have heard of the sufferance of Job, and you have seen the end of the Lord with him: you have scene (I saie) that the Lorde is mercifull and full of compassion.

48 I might heere allege many things more out of the Scripture to this purpose, for that the Scripture is most copious heerin: and in very deed, if it should all be melted and powred out, it woulde yeelde us nothing else almost, but touching the crosse, and patient bearing of  
tri-

tribulation in this life. But I must end, for that this Chapter riseth to bee long as the other before did: and therefore I will onelie for my conclusion, set downe the confession, and most excellent exhortation of olde Mattathias unto his children in the time of the cruell persecution of Antiochus against the Jewes: Now (saith he) is the time that pride is in his strength: nowe is the time of chastisement towards us, of everſion & indignation come. Now therefore (O children) be you zealous in the law of God: yeeld up your lives for the testament of your fathers: remember the works of your ancestors, what they have done in their generations, & so shall you receive great glorie, & eternall name. Was not Abraham found faithfull in time of temptation, and it was reputed unto him for justice? Joseph in time of his distress, kept Gods commandements, and was made Lord over all Egypt. Phinees our father, for his zeale towards the law of God, received the testament of an everlasting priesthoode. Josue for that hee fulfilled Gods word, was made a captaine over all Israell. Caleb for that he testified in the church, received an inheritance. David for his mercie obtained the seate of an ever-

1. Mac. 2.

Gen. 12.

Gen. 41.

Num. 25.

Josu. 1.

Judg. 14.

2. Reg. 2.

4. Reg. 1.

ever-

*Of tribulation.**The second part.*

Dan. 3.

Dan. 9.

eternall kingdome. Elias for that he was zealous in the zeal of the law, was taken up to heaven. Ananias, Afarias, & Misael, through their beleefe, were delivered from the flame of fire. Daniell for his simplicitie was delivered from the mouth of lions. And so do you run over, by cogitation, all generations, and you shall see that all those that hope in God shall not be vanquished. And do you not feare the words of a sinfull man: for his glorie is nothing else but dung & woorms: to day he is great and exalted, and to morrow he shall not be found: for he shall return unto his earth again, and all his fond cogitations shall perish. Wherefore take courage unto you (my children) & plaie the men in the law of God. For therein shall be your honor and glorie. Hitherto are the words of Mattathias, which shall suffice, for the end of this chapter.

## CHAP. III.

*Of the third impediment that letteth men from resolution: which is the love of the world.*

**A**S the two impediments remooved before, bee indeed great staies to many men from the resolution we talke of: so this that nowe I take in hand,

is not onelie of it selfe a strong impediment, but also a great cause and common ground (as it were) to all the other impediments that be. For if a man could touch the very pulse of all those, who refuse, or neglect, or defer this resolution; he shall finde the foundation thereof to be the love of this worlde, whatsoever other excuse they pretende besides. The noble men of Jewrie pretended feare to be the cause why they could not resolve to confesse Christ openly: but S. John that felt their pulse uttereth the true cause to have been; *For that they loved the glorie of men, more than the glorie of God.* Joh. 12. Demas that forsooke S. Paul in his bands, even a little before his death; pretended another cause of his departure to Thessalonica; but S. Paul saith it was; *Quia diligebat hoc seculum:* 2. Tim. 4. For that hee loved this world: So that this is a generall and universal impediment, and more indeed dispersed than outwardlie appeereth: for that it bringeth foorth divers other excuses, therby to cover hir selfe in manie men.

2 This may bee confirmed by that most excellent parable of Christ, recorded by three Evangelistes, of the three sortes of men which are to bee  
 Matt. 13.  
 Mark. 4.  
 Luk. 8.  
 dam.

*Of the world.**The second part.**The exposition  
of the pa-  
rable of the  
seede.*

damned, and the three causes of their damnation: whereof the third and last and most generall (including as it were both the rest) is, the love of this worlde. For the first sort of men are compared to a high way, where al seed of life that is sown, either withereth presently or else is eaten up by the birds of the aire: that is (as Christ expoundeth it) by the divell in carelesse men, that contemne what so ever is said unto them: as infidels, and al other obstinate and contemptuous people. The second sort are compared to rockie grounds, in which for lack of deep roote, the seed continueth not: whereby are signified, light and inconstant men that now chop in, and now run out, now are fervent, and by & by key-cold again: and so in time of temptation, they are gone. The third sort are compared to a field, where the seed groweth up, but yet there are so manie thornes on the same (which Christ expoundeth to bee the cares, troubles, and miseries, and decci-vable vanities of this life) as the good corne is choked up, and bringeth forth no fruit. By which last words our Savior signifieth, that wheresoever the doctrine of Christ groweth up, and yet bringeth not forth due fruit: that is, where ever it

is

is received & imbraced (as it is among all christians) & yet bringeth not forth good life: there the cause is, for that it is choked with the vanities of this world.

3 This is a parable of marvellous great importance, as may appeere, both for that Christ, after the recitall thereof, cried out with a loud voice; *He that hath eares to heare let him heare*: as also for that hee expounded it himselfe in secret onely to his disciples: and principally, for that before the exposition thereof hee useth such a solemne preface, saing; *To you it is given to know the mysteries of the kingdome of heauen, but to others not: for that they seeing doo not see, and hearing doo not heare, nor understand.* Whereby Christ signifieth, that the understanding of this parable, among others, is of singular importance, for conceiving the true mysteries of the kingdome of heauen: and that manie are blinde, which seeme to see, and manie deafe, and ignorant, that seeme to heare and knowe: for that they understand not well the mysteries of this parable, For which cause also, Christ maketh this conclusion before hee beginneth to expounde the parable; *Happie are your eies that see, and blessed are your eares that heare.* After which

*The importance of this parable.*

Matt. 13.

Of the world.

The second part.

which words he beginneth his exposition, with this admonition; *Vos ergo audite parabolam*: Do you therefore heare and understand this parable.

Two parts of  
this chapter.

4 And for that this parable doth containe and touch so much indeede as may or needeth be said, for remooving of this great and dangerous impediment of worldlie love: I meane to staie my selfe onelie uppon the explication thereof in this place, and will declare the force and truth of certaine wordes heere uttered by Christ of the world and worldlie pleasures: and for some order and methods sake, I will draw all to these fixe points following. First, how, and in what sense all the worlde and commodities thereof are vanities, and of no value (as Christ heere signifieth) and consequentlie, ought not to bee an impediment, to let us from so great a matter, as the kingdome of heaven, and the serving of God is. Secondlie, how they are not onelie vanities, and trifles in themselves, but also deceptions, as Christ saith: that is, deceits, not performing to us indeede, those little trifles which they do promise. Thirdlie, how they are *Spinae*, that is, pricking thornes, as Christ saith, though they seeme to worldlie men

men to bee most sweete and pleasant.

Fourthly, how they are *Aerumnae*, that is, miseries and afflictions, as also Christs words are. Fifthly; *Quomodo suffocant*, how they strangle or choke vs, as Christ affirmeth. Sixthly, how we may vse them notwithstanding without these dangers and evils, and to our great comfort, gain and preferment.

5 And touching the first, I doo not see how it may bee better prooved, that all the pleasures and goodly shewes of this world are vanities, as Christ heere saith, than to alledge the testimonie of one which hath prooved them all, that is, of one that speaketh not of speculation, but of his owne prooffe and practise: and this is king Salomon, of whom the scripture reporteth woonderfull matters, touching his peace, prosperitie, riches, and glorie in this worlde: as that all the kings of the earth desired to see his face, for his wisdom & renowned felicitie: that all the princes living besides, were not like him in wealth: that he had 666. talents of golde (which is an infinite summe) brought him in yeerely, besides all other that hee had from the kings of Arabia and other princes: that silver was as plentifull with him as heapes of

4

5

6

The first part  
how all the  
world is vanitie.

2. Par. 9.

The worldlie  
prosperitie of  
king Salomon.

Q

stones

3. Reg 4.  
30 Cori. *simi-*  
*le* & 60. Cori  
*farinae*: and  
every corus  
is \*21. quar-  
ters and od.  
3. Reg 11.  
Eccle. 11.

B.

\*For 21. I  
thinke he  
meant but  
11. for a

Corus according to Josephus is reckoned to be 738. of our  
gallons: which make of our measures 11 quarters, sower be-  
shels, one pecke. So 900. being taken out of the totall sum, the  
residue that remaineth doth agree well to this account: for  
maketh 1037. quarters, sixe bushels, and two pecks. But of this  
kind of measure the judgement of the learned doth varie much  
and it woulde aske a long discourse to beate out the most  
likely opinion, by conference of places and measures together.  
By the account of S. Jerom it cometh far short: that is, but  
to 232. quarters, sixe bushels and an halfe.

eters of meale and flower; thirtie oxen;  
 with an hundred weathers; besides all  
 other flesh: that hee had seven hundred  
 wives, as Queenes; and three hundred  
 others, as concubines. Al this, and much  
 more doth scripture report of Salomons  
 worldly wealth, wisdom, riches, & pros-  
 peritie: which he having tasted, and used  
 to his fill, pronounced yet at the last this  
 sentence of it all; *Vanitas vanitatum, &*  
*omnia vanitas*: Vanitie of vanities, and all  
 is vanitie. By vanitie of vanities, mea-  
 ning (as S. Jerom interpreteth) the gret-  
 nes of this vanitie, above all other vani-  
 ties that may be devised.

6 Neither onlie doth Salomon affirme *Salomons*  
 this thing, but doth proove it also by ex- *saieng of*  
 amples of himselfe. I have beene king of *himselfe.*  
 israel in Jerusalem (saith he) & purpo-  
 sed with my selfe, to seeke out by wisdom  
 all things: and I have seen, that al under  
 the sun are meere vanities, and afflicti-  
 on of spirit. I saide in my harr, I wil go  
 and abounde in delights, and in everie  
 pleasure that may bee had: and I sawe  
 that this was also vanitie. I tooke great  
 works in hand, builded houses to my selfe,  
 planted vineyardes, made orchards and  
 gardens, and beset them with all kinde  
 of trees: I made me fish ponds to water

my trees : I possessed servants and hand maids, & had a great family, great herd of cattell, above anie that ever were before me in Jerusalem : I gathered together gold and silver, the riches of kingdoms and provinces : I appointed to my self singers, both men and women, which are the delights of the children of men : fine cups also to drinke wine withall : & whatsoever my eyes did desire, I denied it not vnto them : neither did I let my hart from using anie pleasure, to delight it selfe in these things which I prepared. And when I turned my selfe to all that my hands had made, and to all the labors, wherein I had taken such pains and sweat : I saw in them all vanitie, and affliction of the minde.

7 This is the testimonie of Salomon upon his owne prooffe in these matters, and if he had spoken it upon his wisdom only (being such as it was) we ought to beleeve him: but much more, seeing he affirmeth it of his owne experience. But yet if any man be not mooued with this, let us bring yet another witnes out of the new testament, & such a one as was privie to the opinion of Christ heerein, that is, Saint John the Evangelist, whose

those things that are in the world: If any man love the world, the love of God the father is not in him. For that all, which is in the world is either concupiscence of the flesh, or concupiscence of the eyes, or pride of life. In which words, St. John beside his threat against such as love and follow the world, reduceth all the vanities thereof, unto three generall points or branches: that is, to concupiscence of the flesh (wherein he comprehendeth all carnall pleasures;) to concupiscence of the eyes (wherein he containeth all matters of riches) and to pride of life, wherby he signifieth the humor & disease of worldlie ambition. These, then are the three generall & principall vanities of this life, wherein worldlie men do weary out themselves: ambition, covetousnes, & carnall pleasure: wherunto all other vanities are adressed, as to their superiors. And therefore it shal not be amis to consider of these three in this place.

8 And first to ambition or pride of life belongeth vaine-glorie: that is, a certaine disordinate desire to bee well thought of, well spoken of, praised, and glorified of men: and this is as great a vanitie (though it bee common to manie) as if a man shoulde run up and downe the streets after a feather, flieng in

Three generall points of worldly vanities.

Vaine-glorie

Of the world.

The second part.

the aire tossed hither and thither, with the blasts of infinite mens moutnes. For as this man might wearie out himselfe before he gat the thing which he followed, & yet when he had it, he had gotten but a feather: so a vaine-glorious man may labor a good while before he attain to the praise which he desireth, & when hee hath it, it is not woorth three chips, being but the breath of a fewe mens moutnes, that altereth upon everie light occasion, and now maketh him great, now little, now nothing at al. Christ himselfe may bee an example of this: who was tossed too and fro in the speech of men: some said he was a Samaritan, and had the divell: other said hee was a prophet: other said he could not bee a prophet, or of God: for that he kept not the sabaoth daie: others asked if hee were not of God, how he coulde do so manie miracles. So that there was a schisme or division among them, about this matter, as S. John affirmeth. Finally, they received him into Jerusalem, with triumph of *Hosanna*, casting their apparell under his feete. But the Friday next insuing, they cried *Crucifige* against him, and preferred the life of Barrabas, a wicked murderer, before him.

Matt. 23.  
Joh. 8.

Joh. 9.

Matt. 21.  
Mark. 11.  
Matt. 27.  
Luk. 23.

9 Now my friend, if they dealt thus with Christ which was a better man than ever thou wilt bee: and did more glorious miracles, than ever thou wilt doe, to purchase thee name and honor with the people: why doest thou so labor, and beat thy selfe about the vanitie of vain-glorie? Why dost thou cast thy travels into the winde of mens mouths? Why doest thou put thy riches in the lips of mutable men, where everie flatterer may rob thee of them? Hast thou no better a chest to locke them up in? St. Paul was of another mind, when he said; *I esteeme little to bee judged of you, or of the day of man:* and he had reason surely. For what careth hee that runneth at tilt, if the ignorant people giye sentence against him, so the judges give it with him? If the blinde man in the way to Jericho, had depended of the liking and approbation of the goers by, he had never received the benefit of his sight: for that they dissuaded him from running, and crieng so vehemently after Christ. It is a miserable thing for a man to bee a winde mill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustily: but if the winde flake, he relenteth presently,

1. Cor. 4.

Luk. 18.

Of the world.

The second part.

Dan. 3.

sently. So praise the vain-glorious man, and ye make him run: if he feele not the gale blowe, hee is out of hart: hee is like the Babylonians, who, with a little sweet musicke, were made to adore any thing whatsoever.

Prov. 27.

10 The scripture saith most trulie; *As silver is tried in the fire by blowing to it: so is a man tried in the mouth of him that praiseth.* For as silver, if it be good, taketh no hurt thereby: but if it be evill, it goeth al into fume: so a vaine man by praise and commendation. Howe manie have we seene puffed up with mens praises, and almost put beside themselves, for joie therof: and yet afterward broght down, with a contrarie winde, and driven full neere to desperation by contempt? How manie do wee see dailie (as the prophet did in his daies) commended in their sins, & blessed in their wickednes? How manie palpable & intolerable flatteries do we hear both used, & accepted dailie, and no man crieth with good king David; *Away with this oile, and ointment of sinners, let it not come upon my head?* Is not all this vanitie? Is it not madnes, as the scripture calleth it? The glorious angels in heaven seeke no honour unto themselves, but all unto God: and thou poore

Psal. 9.

Psal. 140.

Psal. 39.

worm

worm of the earth desirest to be glorified? The fower and twentie elders in the Apocalyps tooke off their crownes, and cast them at the feete of the lambe: and thou wouldst pluck fortie from the lamb to thy self, if thou couldest. O fond creature! How truly saith the prophet; *Homo vanitati similis factus est*: A man is made like unto vanitie. That is, like unto his owne vanitie, as light as the verie vanities themselves which he followeth. And yet the wise man more expressely; *In vanitate sua appenditur peccator*: The sinner is weighed in his vanitie. That is, by the vanitie, which he followeth, is seene how light and vain a sinner is.

Apoc. 4.

Psal. 143.

Eccl. 23.

II The second vanitie that belongeth to ambition, is desire of worldly honor, dignitie, and promotion. And this is a great matter in the sight of a worldlie man: this is a jewel of rare price, & worthis to be bought, even with any labour, travell, or perill whatsoever. The love of this, letted the great men that were Christians in Jewrie, from confessing of Christ openly. The love of this letted Pilate from delivering Jesus, according as in conscience he sawe he was bound. The love of this letted Agrippa and Festus, from making themselves Christians,

Worldly honor and promotion.

Joh. 11.

Joh. 19.

Act 26.

2. Cor. 14.

albeit they esteemed Pauls doctrine to be true. The love of this letteth infinite men dailie from imbracing the meanes of their salvation. But (alas) these men do not see the vanity heereof. S. Paul saith not without just cause ; *Nolite esse pueri sensibus* : Be you not children in understanding. It is the fashion of children to esteeme more of a painted bable, than of a rich jewell : and such is the painted dignitie of this world: gotten with much labour : maintained with great expences, and lost with intolerable grieve and sorrow. For better conceiving whereof, ponder a little with thy selfe ( gentle Reader ) anie state of dignitie that thou wouldest desire : and thinke how manie have had that before thee. Remember how they mounted up, and how they descended downe againe : and imagin with thy selfe, which was greater, either the joie in getting, or the sorrow in leessing it. Where are now all these emperors, these kings, these princes and prelates, which rejoiced so much once, at their own advancement ? where are they now I say ? who talketh or thinketh of them ? Are they not forgotten, and cast into their graves long ago ? And do not men boldly walk over their heads now, whose faces

faces might not bee looked on without feare in this world? what then have their dignities done them good?

12 It is a woonderfull thing to consider the vanitie of this wordlie honor. It is like a mans owne shadowe, which the more a man runneth after, the more it flieth: & when he flieth from it, it followeth him again: and the only way to catch it, is to fall downe to the ground upon it. So wee see, that those men which desire honor in this world, are now forgotten: and those which most fled from it, and cast themselves lowest of all men, by humilitie; are nowe most of all honored: honored (I saie) most, even by the world it selfe, whose enemies they were while they lived. For who is honoured more now, who is more commended and remembered than S. Paul, & his like, which so much despised worldlie honor in this life, according to the saieng of the prophet; *Thy friends (O Lord) are too too much honored?* Most vaine then is the pursuite of this worldly honor & promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voide of great dangers, both in this life, and in the life to come, according to the saieng of scripture, *Most severe judgements shall*

*The vanitie  
of worldly  
honor.*

*Psal. 138.*

Of the world.

The second part.

shall be used upon those that are over others: the meane man shall obtaine mercie: but the great and strong shall suffer torments strongly.

Worldly nobilitie.

Job. 17.

13 The third vanitie that belongeth to ambition, or pride of life, is nobility of flesh and blood: a great pearle in the eye of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holie Job well understood, when he wrote these words; *I saide unto rottennes, thou art my father, & unto worms, you are my mother and sisters.* He that will behold the gentrie of his ancestors: let him looke into their graves, and see whether Job saith truly or no. True nobilitie was never begun, but by vertue: and therefore as it is a testimonie of vertue to the predecessors: so is it another of vertue unto the successors. And hee which holdeth the name thereof by descent, without vertue, is a meere monster, in respect of his ancestors, for that he breaketh the limits of the nature of nobilitie. Of which sort of men, God saith by one prophet; *They are made abhominable, even as the things which they love: their glorie is from their nativitie, from the bellie, and from their conception.*

Ofc. 7.

14 It is a miserable vanitie to go beg credit of dead men, when as we deserve

none

none our selves: to seeke up old titles of honor from our ancestors, we being utterly uncapable thereof, by our owne base maners & behavior. Christ cleerely confounded this vanitie, when being descended himselfe of the greatest nobilitie that ever was in the worlde: and besides that, being also the sonne of God: yet called hee himselfe ordinarilie, the son of man: that is, the son of the virgin Marie (for otherwise he was no sonne of man) and further than this also called himselfe a shepheard, which in the world is a name of contempt. He sought not up this and that olde title of honor to furnish his stile withall, as our men do. Neither when hee had to make a king first in Israell, did he seeke out the ancientest blood: but tooke Saul of the basest tribe of all Israell: and after him, David the poorest shepheard of all his bretheren. And when he came into the worlde: hee sought not out the noblest men to make princes of the earth: that is, to make Apostles: but tooke of the poorest & simplest, thereby to confound (as one of them saith) the foolish vanitie of this world; in making so great account of the preheminiencie of a little flesh and blood, in this life.

Matt. 8. 20.

24. 26.

Joh. 10.

1. Reg. 9.

1. Reg. 16.

Matt. 4.

Psal. 44.

1. Cor. 1.

Of the world.

The second part.

The vanitie  
of worldly  
wisedome.  
1. Cor. 3.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldlie wisedome; whereof the Apostle saith; *The wisedome of this world is follie with God.* If it bee follie, then great vanitie (no doubt) to delight so in it, as men do. It is a strange thing to see, how contrarie the judgements of God are to the judgements of men. The people of Israell would needs have a king (as I have said) and they thought God would have given them presentlie some great mightie prince to rule over them: but he chose out a poore fellow, that sought asses about the countrie. After that, when God would displace this man againe for his sin, he sent Samuell to annoint one of Isaie his sons: & being com to the house, Isaie brought forth his eldest sonne Eliab, a lustie tall fellow, -thinking him indeed most fit to governe: but God answered; *Respect not his countenance, nor his talnes of personage, for I have rejected him: neither doe I judge according to the countenance of man.* After that Isaie brought in his second son Abinadab, and after him Samma, & so the rest, untill he had shewed him seaven of his sons. All which being refused by Samuell, they marvelled, and said, there was no mo left, but onely

1. Reg. 9.

1. Reg. 16.

a little red headed boy, that kept the sheepe called David : which Samuell caused to be sent for : and as soone as he came in sight, God said to Samuell, this is the man that I have chosen.

16 When the Messias was promised unto the Jewes to be a king, they imagined presently, according to their worldlie wisdom, that he should be some great prince: and therefore they refused Christ, that came in povertie. James and John being yet but carnall, seeing the Samaritanes contemptuously to refuse Christs disciples sent to them, & knowing what Christ was, thought straight waie that he must in revenge have called downe fire from heaven to consume them: but Christ rebuked them, saying; *You know* Luk 9. *not of what spirit you are.* The Apostles preaching the crosse, and necessitie of 1. Cor. 1. suffering, to the wise Gentiles, and Philosophers, were thought presentlie fools for their labors. Festus the Emperours lieutenant, hearing Paule speake so much of abandoning the world, and following Christ, said: he was mad. Finally, this is the fashion of all worldlie wise men: to condemn the wisdom of Christ, and of his saints. For so the holy scripture reporteth of their owne confession,

## Of the world.

## The second part.

Sap. 5.

cession, being now in place of torment: *Nos insensati vitam illorum aestimabamus insaniam.* We fond men esteemed the lives of saintes as madnes. Wherefore, this is also great vanitie (as I have said) to make such account of worldlie wisdom: which is not onelie follie, but also madnes, by the testimonie of the holie Ghost himselfe.

1. Cor. 1.

17 Who woulde not thinke, but that the wise men of this worlde were the fittest to be chosen to do Christ service in his Church? Yet S. Paul saith; *Non multi sapientes, secundum carnem:* God hath not chosen manie wise men according to the flesh. Who would not thinke but

1. Cor. 3.

that a worldly wise man might easilie also make a wise Christian? Yet S. Paul saith no: except first he become a foole: *Stultus fiat, ut fiat sapiens:* If any man seem wise among you: let him become a foole, to the ende he may be made wise. Vaine then, and of no account is the wisdom of this world, except it be subject to the wisdom of God.

The vanitie  
of beautie.  
Pro. 31.

18 The first vanitie belonging to pride of life, is corporall beautie: whereof the wise man saith; *Vaine is beautie, and deceivable is the grace of countenance.* Whereof also king David understood properly, when

when hee saide; *Turne awaie mine eies* ( O Psal. 118.

*Lord ) that they behold not vanitie.* This is a singular great vanitie, dangerous & deceitfull: but yet greatly esteemed of the children of men: whose propertie is; *To* Psal. 4.

*love vanitie,* as the prophet saith. Beautie is compared by holie men to a painted snake, which is faire without, and full of deadly poison within. If a man did consider what infinit ruines and destruction have come by over light giving credite thereunto, he would beware of it. And if he remembreth what foule drosse lieth under a faire skin: he would little be in love therewith saith one father. God hath imparted certain sparks of beautie unto his creatures: therby to draw us to the consideration & love of his own beutie, whereof the other is but a shadow: even as a mā finding a litle issue of water may seek out the fountain therby, or hapning upon a smal vein of gold, may therby come to the whole mine it selfe. But wee like babes, delight our selves onelie with the fair cover of the book, & never do consider what is written therein. In al fair creatures, that man doth behold, hee ought to read this, saith one father, that if God coulde make a peece of earth so faire and lovely, with imparting unto it some little

*A lesson to be red in the beautie of all creatures.*

little sparke of his beautie: how infinite faire is he himselfe, and howe woorthie of all love and admiration? And howe happie shall we be, when we shall com to enioie his beautifull presence, whereof now all creatures do take their beautie.

19 If we would exercise our selves in these manner of cogitations, we might easilie keepe our harts pure and unspotted before God in beholding the beautie of his creatures. But for that we use not this passage from the creature to the Creator, but rest onely in the externall appeerance of a deceitfull face, letting go the bridle of foule cogitations, and setting wilfullie on fire our owne concupiscences: hence it is, that infinit men do perish dailie by occasion of this fond vanitie. I call it fond for that everie childe may describe the deceit & vanitie thereof. For take the fairest face in the world, wherwith infinite foolish men fall in love, upon the sight: and rase it over but with a little scratch, and all the matter of love is gone: let there come but an ague, & all this goodly beautie is destroyed: let the soul depart but one halfe hower from the bodie, and this loving face is uglie to looke on: let it lie but two daies in the grave, and those which

were

*The vanitie  
of beautie.*

were so hot in love with it before, will scarce abide to behold it, or come neere to it. And if none of those things happen unto it: yet quicklie commeth on olde age, which riveleth the skin, draweth in the eies; letteth out the teeth, and so disfigureth the whole visage, as it becometh more contemptible now, than it was beautifull and alluring before. And what then can bee more vanitie than this? What more madnes, than either to take pride of it, if I see it in my selfe: or to indanger my soule for it, if I see it in others?

20 The sixt vanitie belonging to pride *The vanitie of life, is the glorie of fine apparell: against which the wise man saith; In ve-* *Eccl. 11.*  
*litu ne gloriaris nunquam:* See thou never take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this world. If Adam had never fallen, we had never used apparell: for that apparell was devised to cover our shame of nakednes, and other infirmities contracted by that fall. Wherefore, wee that take pride and glory in apparell, doe as much as if a begger should glorie and take pride of the olde cloutes that do cover his sores. S. Paule said unto a bishop; *If we have wherewithall* 1. Tim. 6.

Of the world.

The second part.

to cover our selves, let us bee content. And Christ touched deeply the danger of nice apparell, when hee commended so much S. John Baptist for his austere attire, adding for the contradictorie; *Qui mollibus vestiuntur, in domibus regum sunt*: They which are apparelled in soft and delicate apparell are in kings courts. In kings courts of this world, but not in the kings court of heaven. For which cause in the description of the rich man damned, this is not omitted by Christ, *Thas he was apparelled in purple and silke.*

Matt. 3. 11.  
Luk. 7.

Luk. 16.

Gen. 3.

Job. 11.

21 It is a woonderfull thing to consider the different proceeding of God and the worlde heerein. God was the first that ever made apparell in the worlde: and he made it for the most noble of all our ancestors, in paradise: and yet hee made it but of beasts skins. And Saint Paule testifieth of the noblest Saints of the olde Testament, that they were covered onelie with goates skins, and with haire of camels. What vanitie is it then for us to bee so curious in apparell, and take such pride therein, as we do? Wee rob and spoile all creatures almost in the worlde, to cover our backs, and to adorne our bodies withall. From one, wee take his wooll: from

ano-

*The extreme  
vanitie and  
pouertie of  
man.*

another his skinne : from another his furre : and from some other, their venie excrements, as the silke, which is nothing els but the excrements of wormes. Not content with this, we come to fishes, and doo begge of them certaine pearles to hang about us. Wee goe downe into the ground for golde and silver, and turne vp the sandes of the sea for precious stones: and having borrowed all this of other creatures, we jet up and downe provoking men to looke upon us: as if all this now were our owne. When the stone shineth upon our finger, wee will seeme (forsooth) thereby to shine. When the silver and silkes do glister on our backes, we looke bigge, as if all that beauty came from us. And so (as the prophet saith) wee passe over our daies in vanitie, and doo not perceiue our owne extreme folie.

22 The second generall branch which S. John appointeth vnto the vanitie of this life, is concupiscence of the eyes: whereunto the ancient fathers have referred all vanities of riches and wealth of this world. Of this S. Paule writeth to Timothy; *Giue commandement to the rich men of this world, not to be high minded, nor to put hope in the uncertaintie of their riches.*

*Concupiscence of the eyes.*

1. Tim. 6.

The

Of the world.

The second part.

Pro. 11.

Sap. 5.

The vanitie  
and perill of  
worldly  
weighth.

Psal. 75.

Chap. 3.

The reason of which speech is uttered by the scripture in another place, when it saith; *Riches shall not profit a man in the day of revenge*, That is, at the day of death and judgement: which thing the rich men of this world doo confesse themselves, though too late, when they cry; *Divitiarum iactantia quid nobis contulit?* What hath the braverie of our riches profited us? All which evidently declareth the great vanitie of worldly riches, which can doo the possessor no good at all, when hee hath most neede of their helpe; *Rich men have slept their sleepe* (saith the prophet) *and have founde nothing in their handes*: that is, rich men have passed over this life, as men doo passe over a sleepe, imagining themselves to have golden mountaines, and treasures: and when they awake (at the daye of their death) they finde themselves to have nothing in their handes. In respect whereof, the Prophet Baruch asketh this question; *Where ere they now which heaped together golde and silver, and which made no cnde of their scraping together?* And he answereth himsele immediately; *Exterminati sunt, & ad inferos descendunt*: They are now rooted out, & are gone downe unto hell. To like effect

saith

saith Saint James; Now go to you rich men: Jac. 5.

weepe and howle in your miseries, that come upon you: your riches are rotten, and your gold and silver is rustie: and the rust therof shal be in testimony against you: it shal feed on your flesh as fire: you have hoorded up wrath for your selves in the last day.

23 If wealth of this world be not onelie so vaine, but also so perilous, as heere is affirmed: what vanitie then is it for men to set their mindes upon it as they doe? Saint Paule saith of himselfe, that He esteemed it all but as dung. And he had Phil. 3.

great reason surelie to saie so, seeing indeed they are but dung: that is, the verie excrements of the earth, and found onelie in the most barren places there. Job. 28.

of: as they can tell which have seene their mines. What a base matter is this then for a man to tie his love unto?

God commanded in the olde lawe, Levit. 11.

that whatsoever did go with his breast upon the grounde, should be unto us in abomination: how much more then a reasonable man, that hath glewed his hart and soule unto a peece of earth?

We came in naked into this world, and naked Chap. 1.

we must go forth againe, saith Job. The milwheele stirreth much about, & beatech it selfe from day to day: and yet at the

Of the world.

The second part,

Job. 27.

the yeres end it is in the same place, as it was in the beginning : so rich men, let them toile and labour what they can, yet at their death must they bee as poore, as at the first day wherein they were borne. *When the rich man dieth (saith Job) he shall take nothing with him, but shal close up his eyes and finde nothing. Povertie shall lay hands upon him, and a tempest shall oppresse him in the night : a burning winde shall take him away, and a whirlewinde shall snatch him from his place : it shall rush upon him, and shall not spare him : it shall binde his hands upon him, and shall hisse over him. For that is seesh his place whither he must go.*

24 The prophet David in like wise forewarneth us of the same, in these words; *Be not afraid when thou seest a man made rich, and the glory of his house multiplied. For when hee dieth hee shall take nothing with him, nor shall his glorie descend to the place whither hee goeth : he shall passe into the progenies of his ancestors, (that is, he shall go to the place where they are, who have lived as hee hath done) and world without end he shal see no more light.*

25 All this and much more is spoken by the holie Ghost to signifie the dangerous vanitie of worldly wealth : and the follie of those men, who labour so much

much to procure the same, with eternall  
 peril of their soules, as the scripture assu-  
 reth us. If so manie phisitions, as I have  
 seene alledged scriptures, shoulde agree  
 together, that such or such meates were  
 venomous and perillsome: I thinke fewe  
 woulde give the adventure to eate them,  
 though otherwise in taste they appeered  
 sweet and pleasant. How then commeth  
 it to passe, that so manie earnest admo-  
 nitions of God himselfe, cannot staie  
 us from the love of this dangerous va-  
 nitie? *Nolite cor apponere*, saith God by Psal. 61.  
 the prophet: that is, Lay not your hart  
 unto the love of riches. *Qui diligit aurum* Eccle. 31.  
*non justificabitur*, saith the wise man: He  
 that loveth golde shall never be justified.  
 I am angrie greatly upon rich nations, saith  
 God by Zacharie. Christ saith; *Amen dico* Cap. 1.  
*vobis, quia dives difficile intrabit in regnum* Matt. 19.  
*gloriarum*: Truly I say unto you, that a rich  
 man shall hardly get into the kingdome  
 of heaven. And again; *Wo be unto you rich*  
*en, for that you have received your consol-* Luk. 6.  
*ation in this life.* Finally, S. Paul saith gene-  
 rally of al, and to al; *They which wil be rich,* 1. Tim. 6.  
*shall into temptation, and into the snare of*  
*the diuel, and into many unprofitable & hurt-*  
*full desires, which do drown men in destruction*  
*and perdition.*

*The pretence  
of wife and  
children re-  
fused.*

26 Can anie thing in the worlde be  
spoken more effectually to dissuade from  
the love of riches, than this? Must not  
heere now the covetous men either de-  
ny God, or condemn themselves in their  
own consciences? Let them go, and ex-  
cuse themselves by the pretence of wife  
and children, as they are woont, saying  
They meane nothing else, but to pro-  
vide for their sufficiencie. Doth Christ  
or Saint Paule admit this excusation?  
Ought we so much to love wife, or chil-  
dren, or other kindred, as to indanger  
our soules for the same? What comfort  
may it be to an afflicted father in hell  
to remember, that by his meanes, his  
wife, and children do live wealthy in  
earth? All this is vanitie (deere brother)  
and meer deceit of our spirituall enemies.  
For within one moment after wee are  
dead, wee shall care no more for wife,  
children, father, mother, or brother in  
this matter, than we shall for a meer  
stranger: and one penie given in alme  
while we lived (for Gods sake) shall com-  
fort us more at that day, than thousand  
of pounds bestowed upon our kin, for  
the naturall love we bare unto our own  
flesh and blood: the which, I would  
Christ worldlie men did consider. And  
the

men (no doubt) they would never take  
 such care for kindred, as they do : espe-  
 cially upon their death-beds : whence  
 presently they are to depart to that  
 place, where flesh and blood holdeth no  
 more privilege; nor riches have anie  
 power to deliver : but onely such, as were  
 well bestowed in the service of God, or  
 given to the poore for his names sake.  
 And this shall be sufficient for this point  
 of riches.

27 The third branch of worldlie vani-  
 ty is called by Saint John, concupis-  
 cence of the flesh : which containeth all  
 pleasures and carnall recreations : as  
 drunkenetting, laughing, plaieng, and the  
 like, wherewith our flesh is much deligh-  
 ted in this worlde. And albeit in this  
 worlde, there is a certaine measure to be  
 allowed unto the godlie, for the conve-  
 nient maintenance of their health (as  
 for in riches it is not to bee reprehended)  
 yet, that all these worldlie solaces  
 are not onelic vaine, but also dange-  
 rous, in that excesse and abundance, as  
 worldly men seeke and use them, appea-  
 reth plainly by these words of Christ;  
 Woe bee unto you which now doe laugh, for  
 ye shall weepe : Woe bee unto you that nowe  
 are in fill, and facietie : for the time shal come

3  
*Of the vani-  
 tie of worldly  
 pleasure.*

John. 16.

Of the world.

The second part.

when you shall suffer hunger. And again, in S. Johns Gospel speaking to his apostles & by them to all other, he saith; *You shall weepe and pule: but the world shall reioice, Making it a signe distinctiue betweene the good and the bad: that the one shall mourn in this life, and the other reioice and make themselves merrie.*

28 The very same doth Job confirme both of the one, and the other sort: for of worldlings hee saith; *That they solace themselves with all kinde of musicke, and do passe over their daies in pleasure, & in a very moment do go down into hell.* But of the good he saith in his owne person; *That they sigh before they eate their bread.* And in another place; *That they feare all their workes knowing that God spareth not him which offendeth.* The reason wherof the wise man yet further expresseth, saieing; *That the works of good men are in the hands of God: & no man knoweth (by outward things) whether love or hatred at Gods handes: but all is kept uncertaine for the time to come.* And old Tobias insinuateth yet another cause when he saith; *What ioie can I have or receive, seeing I sit heere in darknes?* Speaking literally of his corporall blindnes, but yet leaving it also to bee understood spirituall and internall darknes.

29 These are then the causes (beside  
 externall afflictio, which God often sen-  
 eth) why the godly do live more sad &  
 carefull in this life, than wicked men do,  
 according to the counsell of S. Paul; and  
 why also they sigh often & weepe, as Job  
 & Christ do affirme; for that they reme-  
 mber often the justice of God: their owne  
 guiltie in sinning: the secret judgement  
 of Gods predestination\*uncertain to us:  
 the vale of miserie & desolation, wherein  
 they live heer: which made even the A-  
 postles to grone, as S. Paul<sup>a</sup> saith, though  
 they had lesse cause thereof than we. In  
 respect whereof we are willed to passe o-  
 ver this life in carefulnes, watchfulnes,  
 care & trembling, and in respect wherof  
 also, the wise man saith; <sup>b</sup> *It is better to go  
 into the house of sorrow, then to the house of fea-  
 ring.* Again; *Where sadnes is, there is the hart  
 of wise men: but where mirth is, there is the hart  
 of fooles.* Finallie, in respect of this; the  
 scripture saith; *Beatus homo qui semper est  
 cum Deo.* Happy is the man which alwaies  
 is carefull. Which is nothing else, but  
 that which the holie Ghost comandeth  
 every man by Micheas the prophet, *Sol-  
 utum ambulare cum Deo*: To walke care-  
 full and diligent with God: thinking up-  
 on his commandements: how we keepe

*Why good  
 men are sad  
 in this life.*

1. Cor. 2.  
 2. Cor. 7.  
 Phil. 2.  
 Job 3.  
 Joh. 16.

B.

\* Calling &  
 justifying  
 are verie  
 plaine and  
 infallible

tokens ther  
 of. Rom. 8.

30. And so  
 far is it not  
 uncertaine

unto the  
 faithfull.

<sup>a</sup> Rom. 8.

Ephes. 4.

Matt. 24.

2. Cor. 5.

and 7.

<sup>b</sup> Eccl. 7.

Prov. 28.

Mich. 6.

and observe the same: how we resist, and mortifie our members upon earth, and the like. Which cogitations, if they might have place with us, would cut off a great deale of those worldly pastimes where-with the careles sort of sinners are overwhelmed: I meane of those good fellowships of eatings, drinkings, laughings, singings, disputings, and other such vanities that distract us most.

Joh. 10.  
Luk. 19.

30 Heerof Christ gave us a most notable advertisement, in that he wept often, as at his nativitic; at the resuscitation of Lazarus; upon Jerusalem; and upon the crosse. But he is never read to have laught in all his life. Heerof also is our owne nativitic and death a signification: which being both in Gods hands, are appointed unto us, with sorrow and grief, as we see. But the middle part thereof, that is, our life being left in our owne hands (by Gods appointment) we passe it over with vaine delites, never thinking whence we came, nor whither we go.

*A similitude*

21 A wise traveller passing by his Inne, though he see pleasant meates offered him: yet he forbearerth upon consideration of the price, and the journie he hath to make: and taketh in nothing, but so much as he knoweth well, how to discharge

charge the next morning at his departure: but a foole laieth hands on everie delicate baite that is presented to his sight, and plaieth the prince for a night or two. But when it commeth to the reckoning: hee wisheth that hee had lived onely with bread and drinke, rather than to be so troubled as he is for the paiement. The custome of manie Churches yet is to fast the even of everie feast, and then to make merrie the next day, that is, upon the festivall day it selfe: which may represent unto us, the abstinent life of good men in this worlde, and the mirth that they have in the world to come. But the fashion of the world is contrarie, that is, to eate and drinke merily first at the tavern, and after, to let the host bring in his reckoning. They eate, drink, & laugh: and the host scoreth up all in the meane space. And when the time commeth that they must pay, many an hart is sad, that was pleasant before.

32 This the Scripture affirmeth also of the pleasures of this worlde; *Risus dolore miscebitur, & extrema gaudij luctus occupat*: Laughter shall bee mingled with sorrow, and mourning shall insue at the hinder end of mirth. The divel that plaieth the host in thie world, and will serve

Prov, 14

Of the word.

The second part.

Amos. 2.  
Tob 2.

Apoc. 18.

Psal. 38.

Esai. 59.

The ropes of  
vaine glorie.

you with what delight or pleasure you desire, writeth up all in his booke: and at the day of your departure (that is, at your death) will he bring the whole reckoning, & charge you with it all: & then shal folow that which God promisetht to worldlings by the prophet Amos; *Your mirish shal be turned into moorning & lamentation.* Yea, and more than this, if you be not able to discharge the reckoning, you may chance to hear that other dreadful sentence of Christ in the Apoc. *Quantum in delicijs fuit, tantum dato illi tormentum:* Look how much he hath been in his delites, so much tormēt do you lay on him.

33 Wherefore to conclude this point and therewithall this first part, touching vanities: truly may we say with the prophet David, of a worldly minded man; *Vniversa vanitas omnis homo vivens:* The life of such men containeth all kinde of vanitie. That is, vanitie in ambition, vanitie in riches, vanitie in pleasures, vanitie in all things which they most esteem. And therefore I may well ende with the words of God, by the prophet Esaie; *Va vobis, qui trahitis iniquitatem in funiculis vanitatis:* Wo bee unto you which doe draw wickednes in the ropes of vanitie. These ropes are those vanities of vaine glory,

glory, promotion, dignitie, nobilitie, beautie, riches, delights, and other before touched: which alwaies draw with them some iniquitie and sin. For which cause, David saith unto God; *Thou hatest (O Lord) observers of superfluous vanities.* And lastly for this cause the holie Ghost pronounceth generally of all men; *Beatus vir qui non respexit in vanitates, & insanias falsas:* Blessed is that man, which hath not respected vanities, & the false madnes of this world

34 Now come I then to the second part proposed in this chapter: to shew how this worlde, with the commodities thereof, are not only vanities, but also deceits (as Christ termeth them) for that indeed, they perform not unto their followers, those idle vanities which they do promise. Wherin the world may be compared to that wretched and ungratefull deceiver Laban: who made poore Jacob to serve him seaven yeeres for faire Rachel, and in the end deceived him with foule Lea. What false promises doth the world make daily? To one it promiseth long life and health: and cutteth him off in the midst of his daies. To another it promiseth great wealth and promotion: and after long service, performeth

Psal. 3.

Psal. 39.

2  
How worldly vanities are also deceits.

Matt. 13.

Gen. 29.

False promises of the world.

*Of the world.**The second part.*

no part thereof. To another it promiseth great honor by large expences: but underhand it casteth him into contempt by beggery. To another it assureth great advancement by mariage: but yet never giveth him abilitie to come to his desire. Go you over the whole worlde: beholde countries; view provinces; looke into cities; harken at the doores & windows of private houses, of princes pallaces, of secret chambers: and you shall see, and hear nothing but lamentable cōplaints: one, for that he hath lost: another, for that he hath not woon: a third, for that he is not satisfied: ten thousand, for that they are deceived.

*The false  
promise of  
renowme.*

35 Can there be a greater deceit (for examples sake) than to promise renowne, and memorie, as the world doth to hir followers: and yet to forget them as soone as they are dead? Who doth remember now one of fortie thousande jollie fellows in this world, Captaines, Souldiers, Counsellors, Dukes, Earles, Princes, Prelates, and Emperors: Kings, and Queenes: Lords, and Ladies? who remembreth them I saie? Who once thinketh or speaketh of them now? Hath not their memorie perished with their sound, as the prophet saith? Did  
not

*Gal. 9.*

not Job promise truly, that *Their remembrance should be as ashes troden under foote?* Job. 13.

And David, that *They should bee as dust blowne with the winde?* Psal. 2.

Divers men there have beene ere this, that have been very meane in common account: and yet because they have laboured to be unknown to the world, therefore the rather the worlde both remembreth and honoreth now the memorie of them. But manie a king and Emperour have strived and laboured all their life, to be known in the worlde, and yet are now forgotten. So

that the worlde is like in this point (as one saith) unto a covetous and forgetfull host, who if hee see his olde ghest come by in beggerlie estate, all his monie being spent: he maketh semblance not to knowe him. And if the ghest marvell thereat, & saie, that he hath come often that waie, and spent much monie in the house: the other answereth, It may be so, for there passe this waie so manie, as we use not to keepe account thereof. But what is the waie to make this host to remember you (saith this author;) The way is to use him ill as you passe by: beate him well, or doe some other notable injurie unto him, and he will remember you as long as he liveth, & manie times will

*A comparison.*

*Of the world.*

*The second part.*

will talke of you when you are farre off from him.

*What the  
deceits of  
the world  
are.*

36 Infinite are the deceits and diffimulations of the world. It seemeth goodlie, faire, and gorgious in outward shew; but when it commeth to handling, it is nothing but a feather; when it commeth to sight, it is nothing but a shadow; when it commeth to weight, it is nothing but smoke; when it commeth to opening, it is nothing but an image of plaister-woike, full of old rags and patches within. To know the miseries of the world, you must go a little out from it.

*A similitude*

For, as they which walke in a mist, do not see it so well, as they which stand upon an hill from it: so fareth it in discerning the world; whose propertie is, to blind them that come to it, to the ende they may not see their owne estate: even as a raven, first of all striketh out the poore sheepes eie; and so bringeth to passe, that thee may not see the waie to escape from his tyrannie.

37 After the world hath once bereft the worldling of his spirituall sight, that he can judge no longer between good & evill; vanitie, and veritie: then it rocketh him a sleepe, at ease and pleasure: it bindeth him sweetly; it deciveth him pleasantly;

stantly; it tormenteth him in great peace  
 and rest: it hath a proud spirit straight- *Matt 4.*  
 waies, to place him in the pinnacle of  
 greedy ambition, and therence to shew  
 him all the dignities and preferments  
 of the world: it hath twentie false mer-  
 chants, to shew him in the darke, the first  
 and former endes of faire and pretious  
 clothes. (But hee may not looke into  
 the whole peeces, nor carrie them to  
 the light.) It hath fower hundred false *3.Reg.22.*  
 prophets to flatter him, as Achab had,  
 which must keepe him from the hearing  
 of Micheas his counsell: that is, from  
 the remorse of his owne conscience,  
 which telleth him truth: it hath a thou-  
 sand cunning fishers, to laie before him *Apoc.17.*  
 pleasant baites, but all furnished with  
 dangerous bookes within: it hath infi-  
 nite strumpets of Babylon, to offer him  
 drinke in golden cuppes, but all min-  
 gled with most deadlie poison: it hath  
 in everie doore an alluring Jael, to in- *Judit.4.*  
 vice him into the milke of pleasures  
 and delightes, but all have their ham-  
 mers and nailes in their hands, to mur-  
 der him in the braine when he falleth a-  
 sleepe. It hath in everie corner, a flatte-  
 ring Joab, to imbrace with one arme, and *2.Reg.20.*  
 kill with the other. A false Judas to *Luk.22.*  
 give

give a kisse, and therewith to betray. Finally, it hath all the deceits, all the dissimulations, all the flatteries, all the treasons, that possibly may be devised. It hateth them that love it; deceiveth them that trust it; afflicteth them that serve it; reprocheth them that honor it; damneth them that follow it: & most of all forgetteth them that labour & travell most of all for it. And to be brieve in this matter, do you what you can for this worlde, & love it, & adore it, as much as you will: yet in the ende you shall finde it a right Nabal: who after manie benefits received from David, yet when David came to have need of him, he answered; *Who is David? Or who is the sonne of Isaie that I should know him?* Upon great cause then said the prophet David; *O you children of men, how long will you be so dull harted? Why do you love vanitie, and seeke after a lie?* Hee calleth the worlde not a lier, but a lie it selfe: for the exceeding great fraud and deceit, which it useth.

38 The third name or propertie that Christ ascribeth unto the pleasures and riches of the worlde, is, that they are thornes: of which S. Gregorie writeth thus; Who ever woulde have beleevd mee, if I had called riches thornes, as Christ

1. Reg. 25.

Psal. 4.

How<sup>3</sup> pleasures of the worlde are thornes.  
Hom. 15. in Evang.

Christ heere doth, seeing thornes doe  
 pricke, and riches are so pleasant? And  
 yet surelie they are thornes, for that  
 with the pricks of their carefull cogitati-  
 ons, they teare and make bloodie the  
 mindes of worldly men. By which words  
 this holie father signifieth, that even as  
 a mans \* naked bodie tossed and tum-  
 bled among manie thornes, cannot be  
 but much rent and torne, and made  
 bloodie with the pricks thereof: so a  
 worldlie mans soule beaten with the  
 cares and cogitations of this life cannot  
 but bee vexed with restlesse pricking of  
 the same, and wounded also with many  
 temptations of sin, which do occur. This  
 doth Salomon (in the places before al-  
 ledged) signifie, when he doth not onelie  
 call the riches and pleasures of this  
 worlde; <sup>a</sup> *Vanitie of vanities*, that is, the  
 greatest vanitie of all other vanities:  
 but also *Affliction of spirite*: giving us to  
 understand, that where these vanities  
 are, and the love of them once entered;  
 there is <sup>b</sup> no more the peace of God;  
 which passeth all understanding: there  
 is no longer rest, or quiet of minde: but  
 warre of desires, vexation of thoughts:  
 tribulation of feares: pricking of cares:  
 inquietnesse of soule: which is indeed

B.  
 \* But the  
 wordes of  
 Christ de-  
 clare that it  
 is another  
 thing that  
 he did espe-  
 cially re-  
 spect therein:  
 that is, the  
 choking or  
 destroyeng  
 of such corn  
 as was so-  
 wen among  
 them, & the  
 utter extin-  
 guishing or  
 great hinde-  
 ring of all  
 good moti-  
 ons of the  
 spirit of god,  
 in all those  
 that are  
 worldly  
 minded.

<sup>a</sup> Ec. 1. 2. 3. 4.

<sup>b</sup> Phil. 4.

*Of the world.**The second part.*

a most miserable and pitifull affliction of spirit.

*A comparison.*

39 And the reason heereof is, that as a clocke can never stande still from running, so long as the peazes doe hang thereat: so a worldlie man, having infinite cares, cogitations, and anxieties hanging upon his minde, as peazes upon the clocke, can never have rest, or repose daie or night, but is enforced to beate his braines, when other men sleepe, for the compassing of those trifles, wherewith hee is incumbred. Oh howe manie rich men in the worlde do feele to be true, that I now saie? How manie ambitious men do proove it daylie, and yet will not deliver themselves out of the same?

*Exod. 8.*

40 Of all the plagues sent unto Egypt, that of the flies was one of the most troublesome, and fastidious. For they never suffered men to rest: but the more they were beaten off, the more they came upon them. So of all the miseries and vexations, that God laieth upon worldlings, this is not the least, to be tormented with the cares of that, which they esteeme their greatest felicitie, and cannot beate them off, by anie meanes they can devise.

vise. They rush upon them in the morning, as soone as they awake: they accompanie them in the daie: they forsake them not at night: they followe them to bedde: they let them from their sleepe: they afflict them in their dreames: and finallie, they are like to those importune and unmercifull tyrants, which God threateneth to wicked men by Jeremie the prophet; *Qui nocte ac die non dabunt requiem*: Which shall give them no rest either by daie or night: and the cause heerof, which GOD alledgeth in the same Chapter, is; *Quia abstuli pacem meam à populo isto (dicit Dominus) misericordiam, & miserationes*: For that I have taken awaie my peace from this kinde of people (saith God) I have taken away my mercie and commiserations: a verie heavie sentence to all them that lie under the yoke and bondage of these miserable vanities.

Jerem. 16.

41 But yet the prophet Esaie hath a much more terrible description of these mens estate; *They put their trust in things of nothing, and do talke vanities: they conceive labour, and bring forth iniquitie: they breake the egges of Serpents, and weave the webs of spiders: he that shall ease their egges shall*

Esaie. 59.

of the world.

The second part.

The explica-  
tion of the  
words of  
Esaie.

shall die: and that which is hatched thence, shall bee a cocatrice: their webs shall not make cloth to cover them: for that, their workes are unprofitable: and the worke of iniquitie is in their hands. These are the words of Esay, declaring unto us by most significant similitudes, how dangerous thornes the riches and pleasures of the worlde are. And first he saith; *They put their hope in things of nothing, and do talke vanitie*: to signifie that he meaneth of the vanities, and vaine men in this world: who commonlie doe talke of the things which they love best, and wherein they place their greatest affiance. Secondlie, hee saith; *They conceive labor and bring forth iniquitie*. Alluding heerein to the child-birth of women, who first doe conceive in their wombe: and after a great deale of travell, do bring forth their infants: so worldlie men, after a great time of travell and labour in vanities, do bring forth no other fruit, than sin and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crieng out to such kinde of men; *We be unto you which doe drawe iniquitie in the ropes of vanisie*.

42 But yet to expresse this matter more forcible, he useth two other similitudes,

itudes, saing; *They breake the eggs of serpents, and do weave the webs of spiders.* Signifieng by the one the vanitie of these worldly cares: and by the other the danger thereof. The spider we see, taketh great pains, and labor manie daies together, to weave himselfe a web: and in the end, when all is done, commeth a puffle of wind, or some other little matter, and breaketh all in peeces. Even as he in the Gospell, which had taken great travell and care, in heaping riches together, in blucking downe his old barnes, building up of new: and when he was come to say to his soule; *Now bee merrie: that night* Luk. 12. his soule was taken from him, and all his labour lost. Therefore Esaie saith in this place; *that The webs of these weavers shall not make them cloth to cover them withall: for that their works are unprofitable.*

43 The other comparison containeth matter of great danger and feare. For as the birde that sitteth upon the eggges of serpents, by breaking and hatching them, bringeth foorth a perillous broode, to hir owne destruction: so those that sit abroode upon these vanities of the worlde (saith Esaie) doe hatch at last their owne destruction. The reason whereof is (as he saith) *For that the*

Of the world.

The second part.

*the worke of iniquitie is in their hande.* Still harping upon this string, that a man cannot love and followe these vanities, or intangle himselfe with their ropes (as his phrase is) but that he must indeede drawe on much iniquitie therewith: that is, he must mingle much sin and offence of God with the same: which effect of sinne, bicause it killeth the soule, that consenteth unto it, therefore Esay compareth it unto the broode of serpents, that killeth the birde which bringeth them foorth to the world. And finallie, Moses useth the like similitudes, when he saith of vaine and wicked men, *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their wine is the gall of dragons, and the poison of cocatrices incurable.* By which dreadful and lothsom comparisons, he would give us to understād, that the sweete pleasures of this worlde are indeede deceits, and will proove themselves one daie most bitter and dangerous.

Deut. 32.

4  
The fourth  
part, how the  
world is mi-  
serie.

43 The fourth point that wee have to consider is, how this worde, *Aerumna*, that is, miserie and calamitie, may be verified of the worlde, and the felicitie thereof. Which thing though it may appeere

appeere sufficiently by that which hath  
 beene said before : yet will I (for promise  
 sake ) discusse it a little further in this  
 place, by some particulars. And among  
 manie miseries which I might heere re-  
 count; the first, & one of the greatest is,  
 the brevitie & uncertaintie of al worldly *Brevitie.*  
 prosperitie. Oh, howe great a miserie  
 is this unto a worldlie man, that woulde  
 have his pleasures, constant and perpe-  
 tuall? *O death, how bitter is thy remembrance* *Ecccl. 14.*  
*(saith the wise man ) unto a man that*  
*hath peace in his riches?* Wee have scene  
 manie men advanced, and not indured  
 two monethes in their prosperitie : wee  
 have heard of diverse married in great  
 joie, and have not lived six daies in their  
 felicitie : we have read of strange mat-  
 ters in this kinde; and wee see with our  
 eyes no fewe examples dailie. What a  
 griefe was it ( thinke you ) to Alexan-  
 der the great, that having subdued in  
 twelve yeeres the most part of all the  
 worlde, shoulde be then inforced to die  
 when he was most desirous to live : and  
 when hee was to take most joie, and  
 comfort of his victories? What a sor-  
 rowe was it to the rich man in the  
 Gospell, to heare upon the sudden; *Hac*  
*nocte* : Even this night thou must die? *Luk. 12.*  
 What

What a miserie will this bee to manie worldlings, when it commeth, who nowe builde pallsaces, purchase landes, heape up riches, procure dignities, make marriages, joine kindreds, as though there were never an ende of these matters? What a dolefull day will this bee to them (I saie) when they must forgo all these things which they do so much love? When they must bee turned off, as princes mules are woont to be, at the journeyes end: that is, their treasure taken from them, and their gauld backed onely left unto themselves? For as wee see these mules of princes go, all the daie long, loaden with treasure, and covered with faire clothes, but at night shaken off into a sorrie stable, much brused and gauled, with the carriage of those treasures: so rich men that passe through this worlde, loaden with golde and silver, and doe gaule greatlie their soules in carriage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the lothsom stable of hel and damnation.

*A comparison.*

*Discontentment.*

45 Another miserie joined to the prosperitie of this worlde, is the greivous counterpeaze of discontentments, that everie

verie worldlie pleasure hath with it.

Run over everie pleasure in this life, and

see what sawce it hath adjoined ? Aske

them that have had most prooffe there-

of, whether they remaine contented, or

no ? The possession of riches is accom-

panied with so manie feares, and cares,

as hath been shewed : the advancement

of honors is subject to all miserable ser-

vitute that may bee devised : \* the plea-

sure of the flesh, though it be lawfull and

honest, yet is it called by S. Paul \* *Tribu-*

*tion of the flesh* : but if it be with sin, ten

thousande times more it is environed

with all kinds of miseries.

46 Who can reckon up the calamities

of our bodie ? So manie diseases, so ma-

nie infirmities, so many \* mischances, so

many dangers ? Who can tell the passi-

ons of our minde that do afflict us nowe

with anger, now with sorrowe, now with

envie, now with furie ? Who can recount

the adversities, and miseries, that come

Fortune are used of us in suchlike sense, though the sense and

meaning of those that are instructed in the faith be good, refer-

ring all to the providence of God : yet seeing that S. Augustine

long since was sorie, that he had so much used such words, as

appeareth, *Retract. 1. cap. 1.* it were good that we also shoulde

more warily decline such words, as others have so prophanely

abused. And better were it a great deale to saie, that such things

are of the hand of God.

B.

\* It selfe is not so called : but it is said, that those that many should have tribulation in the flesh : which is in respect of the cares and molestations that commonly hang, or speciallye at that time as the case stood with them, on the married estate.

\* 1. Cor. 7. vers. 28.

B.

\* Whereas chance and

by

*Of the world.**The second part.**Of goods.**Of neighbors*

by our goods? Who can number the hurts & discontentations, that daily in-  
 sue upon us, from our neighbors? One  
 calleth us in law for our goods: another  
 pursueth us for our life: a third by slan-  
 der impugneth our good name: one af-  
 flicteth us by hatred, another by envie,  
 another by flatterie, another by deceite,  
 another by revenge, another by false  
 witnes, another by open armes. There  
 are not so many daies, nor howers in our  
 lives, as there are miseries and contra-  
 rieties in the same. And further than this  
 the evill hath this prerogative above the  
 good, in our life; that one defect onelie  
 overwhelmeth & drowneth a great num-  
 ber of good things together: as if a man  
 had all the felicities heaped together,  
 which this worlde could yeelde, and yet  
 had but one tooth out of tune: all the  
 other pleasures woulde not make him  
 merrie. Heereof you have a cleere ex-  
 ample in Aman chiefe counsellor of  
 king Assuerus: who for that Mardo-  
 cheus the Jewe did not rise to him,  
 when hee went by, nor did honour him,  
 as other men did: hee saide to his wife  
 and friendes, that all his other felicities  
 were nothing, in respect of this one af-  
 fliction.

Hester 5.

• The third Chapter.

Of the world.

The miserie  
of blindnes.

47. Adde now to this miserie of dark-  
nesse and blindnesse, wherein worldlie  
men live ( as in part I have touched  
before ) most fitly prefigured by the  
unpardonable darknesse of Egypt, wherein  
no man coulde see his neighbour, no  
man coulde see his worke, no man could  
see his waie: such is the darknes where-  
in worldlie men walke; *They have eyes but  
they see not*, saith Christ: that is, though  
they have eyes to see the matters of  
this worlde: yet they are blinde, for  
that they see not the things they shoulde  
see indeede. *The children of this worlde are  
wiser in their generation, than the children  
of light*. But that is onelie in matters of  
this worlde, in matters of darknesse,  
not in matters of light, whereof they  
are no children; *For that the carnall man  
understandeth not the things which are of  
God*. Walke over the worlde, and you  
shall finde men as sharpe eyed as eagles  
in things of the earth: but the same  
men as blinde as beetles in matters  
of heaven. Thereof ensue those la-  
mentable effects, that wee see daily  
of mans lawes so carefullie respected,  
and Gods commandements so con-  
temptuously rejected: of earthly goodes  
sought for, and heauenlic goodes not

Exod. 10.

Matt. 13.

Luk. 15.

1. Cor. 2.

S

thought

A.C. 9.

not thought upon: of so much travel taken for the bodie, and so little care used for the soule. Finallie, if you will see what great blindnes the world doth live in, remember that Saint Paule comming from a worldling to bee a good Christian, had scales taken from his eyes by Ananias, which covered his sight before when he was in his pride, and ruffe of the world.

*Temptations  
and dangers.*

48 Besides all these miseries, there is yet another miserie, greater in some respect than the former: and that is, the infinit number of temptations, of snares, of intisements in the worlde, where men are drawn to perdition daily. Athanasius writeth of Saint Anthony the Hermite, that God revealed unto him one daie, the state of the world, and he sawe it all hanged full of nets in every corner, and diuels sitting by to watch the same. The prophet David to signify the verie same thing: that is, the infinit multitude of snares in this world, saith God shall raine snares upon sinners. This is, God shall permit wicked men to fall into snares: which are as plentiful in the world, as are the drops of raine, which fall downe from heaven. Everie thing almost is a deadlie snare, unto a carnall

*Athan. in  
vita An-  
thonij.*

*Psal. 10.*

and loose harted man. Everie sight that  
 e seeth; everie worde that he heareth;  
 erie thought that he conceiveth; his  
 uth, his age, his friends, his enemies,  
 s honor, his disgrace, his riches, his po-  
 rtie, his company keeping, his prospe-  
 ie, his adversarie, his meate that he ea-  
 th, his apparel that he weareth: all are  
 ares to drawe him to destruction, that  
 not watchfull.

49 Of this then, and of the blindnes *Facilitie of*  
 eclared before, doth follow the last, and *sinning.*  
 eatest miserie of all, which can bee in  
 is life: and that is, the facilitie wherby  
 orldlie men do run into sinne. For tru-  
 saith the scripture; *Miseros facit popu-* *Pro. 14.*  
*peccatum*: Sin is the thing that ma-  
 th people miserable. And yet, how ea-  
 y men of the worlde do commit sinne,  
 and how little scruple they make of the  
 matter, Job signifieth, when talking of  
 ch a man, hee saith; *Bibit quasi aquam* *Job. 15.*  
*iniquitatem*: He supbeth up sin, as it were  
 ater. That is, with a great facilitie, cu-  
 ome, & ease, passeth he downe any kind  
 sinne, that is offered him, as a man  
 inketh water, when he is a thirst. Hee  
 at wil not beleeve the saieng of Job, let  
 m prove a litle by his owne experience,  
 urther the matter be so or no: let him

*Of the world.**The second part.*

*The sinfull  
state of the  
world.*

walk out into the streets, behold the doings of men, view their behavior, consider what is done in shops, in halls, in consistories, in judgement seats, in pallaces, and in common meeting places abroad, what lieng, what slander, what deceiving there is. He shall find, that of all things, whereof men take anie account, nothing is so litle accounted of as to sin, he shall see justice solde, veritie wrested, shame lost, and equitie despised. He shall see the innocent condemned, the guiltie delivered, the wicked advanced, the vertuous oppressed. Hee shall see manie theeves flourish, many usurers bear great swaie, manie murtherers & extortioners revered and honored, manie fooles put in authoritie, and divers, which have nothing in them but the forme of men, by reason of monie to be placed in great dignities, for the government of others. He shall heare at everie mans mouth almost, vanitie, pride, detraction, envie, deceit, dissimulation, wantonnes, dissolusion, lieng, swearing, perjurie, and blaspheming. Finally, he shall see the most part of men, to govern themselves absolutely, even as beasts do, by the motion of their passions, not by lawe of justice, reason, religion, or vertue.

50 Of this doth insue the first point  
 that Christ toucheth in his parable,  
 and which I promised heer to handle: to  
 wit, that the love of this worlde choketh  
 up, and strangleth everie man whom it  
 possesseth, from al celestial and spiritual  
 life: for that it filleth him with a plaine  
 contrarie spirit, to the spirit of God. The  
 Apostle saith; *Si quis spiritum Christi non* Rom. 8.  
*habet, hic non est ejus*: If anie man hath  
 not the spirit of Christ, this fellow be-  
 longeth not unto him. Now, how con-  
 trarie the spirit of Christ, and the spirit  
 of the world is, may appeer by the fruits  
 of Christs spirit reckoned up by S. Paule  
 unto the Galath. To wit, *Charity*, which is  
 the roote and mother of all good works:  
*Joy*, in serving God: *Peace*, or tranquillitie  
 of minde in the storms of this world: *Pa-*  
*tience*, in adversitie: *Longanimitie*, in ex-  
 pecting our rewarde: *Bonitie*, in hurting  
 no man: *Benignitie*, in sweete behaviour:  
*Gentlenes*, in occasion given of anger:  
*Faithfulnes*, in performing our promises:  
*Modestie*, without arrogancie; *Continen-*  
*tie*, from al kind of wickednes: *Chastitie*, in  
 conserving a pure minde in a clean and  
 unspotted bodie. *Against these men* (saith  
 S. Paule) *there is no law*. And in the very  
 same chapter he expresseth the spirit of

5  
 The first part  
 of this Chap-  
 ter.

Rom. 8.

Gal. 5.  
 The effects  
 of the spirit  
 of Christ.

Gal. 5.  
 The effects of  
 the spirit of  
 the world.

● of the world.

The second part.

the world by the contrarie effects, failing; The works of the flesh are manifest, which are fornication, uncleannes, wantonnes, lecherie, idolatrie, poisonings, enimities, contentions, emulations, wrath, strife, dissention, sects, envie, murder, drunkennes, gluttonie, and the like: which I foreteli you, as I have told you before, that those men which do such things shall never obtaine the kingdome of heaven.

Two rules of  
S. Paul to  
know our  
spirit.

Gal. 5.

51 Heer now may every man judge of the spirit of the worlde, and the spirit of Christ: and (applieng it to himselfe) may conjecture whether hee holdeth of the one, or of the other. S. Paule giveth two pretie short rules in the verie same place to trie the same. The first is; They which are of Christ have crucified their flesh with the vices, & concupiscences thereof. That is, they have so mortified their own bodies, as they strive against all the vices and sins repeated before, and yeeld not to serve the concupiscences or temptations thereof. The second rule is; If we live in spirit, then let us walke in spirit. That is, our walking and behaviour is signe whether we be alive or dead. For our walking be spirituall, such as I have declared before by those fruits thereof: then dowe live and have life in spirit: but if our works be carnall, such as Saint

Paul

Paul now hath described : then are wee  
 carnall and dead in spirit, neither have  
 we anie thing to do with Christ, or por-  
 tion in the kingdome of heaven. And  
 for that all the world is full of those car-  
 nall works, and bringeth forth no fruits  
 indeed of Christs spirit, nor permitteth  
 them to growe up or prosper within hir, *Christ and*  
 hence it is, that the Scripture alwaies *the world*  
 setteth Christ, and the world for oppo- *enimies.*  
 site and open enimies.

52. Christ himselfe saith, that *The world* Joh. 14.  
 cannot receive the spirit of truth. And again,  
 in the same Evangelist hee saith, that  
 Neither hee, nor anie of his are of the world, Joh. 15. 17.  
 though they live in the worlde. And yet fur-  
 ther, in his most vehement praier unto  
 his father; *Pater jufte, mundus te non cog-* Joh. 17.  
*novit* : Just father, the worlde hath not  
 knowen thee. For which cause Saint  
 John writeth; *If any man love the worlde,* Joh. 2.  
*the love of the father is not in him.* And yet  
 further S. James, that *Whofoever but desi-* Jac. 4.  
*th to be friend of this worlde, is thereby made*  
*an enimie to God.* What will worldlie men  
 say to this? S. Paule affirmeth plainlie,  
 that this worlde is to bee damned. And 1. Cor. 11.  
 Christ insinuareth the same in Saint  
 Johns Gospell : but most of all, in that  
 wonderfull fact of his, when praieng to Joh. 12.  
 his

## Of the world.

## The second part.

Joh. 17.

his father, for other matters, hee excepteth the world by name; *Non pro mundo rogo*, saith he: I do not aske mercie, and pardō for the world, bur for those which thou hast given me out of the world. Oh what a dreadfull exception is this, made by the Savior of the world, by the lamb, that taketh away all sins, by him that asked pardon, even for his tormentors, & crucifiers, to except now the worlde by name from his mercie! Oh that worldly men would consider but this one point onely: they would not (I thinke) live so void of feare as they do!

Rom. 12.

Titus 2.

53 Can any man marvell now why S. Paul crieth so carefully to us? *Nolite conformari hinc seculo*: Conforme not your selves to this worlde? And againe; *That we should renounce utterly all worldly desires?* Can any man marvel why S. John, which was most privie, above all others, to Christs holie meaning heerein, saith to us in such earnest sort; *Nolite diligere mundum, neque ea quę in mundo sunt*: Doe not love the world, nor anie thing that is in the worlde. If we may neither love it, nor so much as conform our selves unto it, under so great pains (as are before rehearsed) of the enimitie of God and eternall damnation: what shall become

2. Joh. 2.

of those men that do not onely conforme themselves unto it, & the vanities thereof, but also do follow it; seeke after it; rest in it; and do bestowe all their labors, and travels vpon it.

54 If you aske me the cause why Christ so hateth and abhorreth this worlde: S. John telleth you; *Quia mundus totus in maligno positus est*: For that all the whole worlde is set on naughtines: for that it hath a spirit contrarie to the Spirit of Christ, as hath beene shewed: for that it teacheth pride, vainglorie, ambition, enuie, revenge, malice, with pleasures of the flesh, and all kinde of vanities: and Christ on the contrarie side, humilitie, meekenes, pardoning of enemies, abstinence, chastitie, sufferance, mortification, bearing the crosse, with contempt of all earthlie pleasures, for that it persecuteth the good, and advanceth the evill: for that it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the doores against Christ when hee knocketh, and strangleth the hart that once it possesseth.

*Why Christ hateth the world.*  
1. John. 5.

Apoc. 3.

55 Wherefore to conclude this part, seeing this worlde is such a thing as it is: so vaine, so deceitfull, so troublesome, so dangerous: seeing it is a profes-

*A description of the world.*

*Of the world.*

*The second part.*

sed enimie to Christ, excommunicated and damned to the pit of hell: seeing it is (as one father saith) an Arke of travell, a schoole of vanities, a seate of deceits, a labyrinth of error: seeing it is nothing else but a barren wilderness, a stonie field, a dirtie stie, a tempestuous sea: seeing it is a grove full of thornes, a meadow full of scorpions, a flourishing garden without fruit, a cave full of poisoned and deadly basilisks: seeing it is finally (as I have shewed) a fountaine of miseries, a river of reares, a feined fable, a delectable frensie: seeing (as S. Austen saith) the joie of this worlde hath nothing else but false delight, true asperitie, certaine sorrow, uncertaine pleasures, travell some labour, fearefull rest, grievous miserie, vaine hope of felicitie: seeing it hath nothing in it (as Saint Chrysostome saith) but reares, shame, repentance, reproch, sadnes, negligences, labours, terrours, sicknes, sinne, and death it selfe: seeing the worlds repose is full of anguish, his securitie without foundation, his feare without cause; his travels without fruit, his sorrowe without profit, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: seeing

*Aug ep. 39.*

*Hom. 22. ad  
pop. Antioch.*

ing

ing these and a thousand evils more are  
in it, and no one good thing can be had  
from it: who will be deceived with this  
wisard, or allured with this vanitie heere-  
after? Who will be staied from the noble  
service of God by the love of so fond a  
trifle, as is the worlde? And this, to a  
reasonable man, may be sufficient to de-  
clare the insufficiencie of this third im-  
pediment.

56 But yet for the satisfieng of my  
promise in the beginning of this chap-  
ter, I have to adde a word or two in this  
place, how we may avoid the danger of  
this world, and also use it unto our gaine  
and commoditie. And for the first to  
avoid the dangers, seeing there are so  
many snares, and traps, as hath been de-  
clared: there is no other waie but onelie  
to use the refuge of birdes, in avoiding  
the dangerous snares of fowlers: that is,  
to mount up into the aire, and so to flie  
over them all; *Frustra jacitur rete ocu-*  
*los pennatorum*, saith the wise man: that is,  
The net is laid in vaine before the eies of  
such as have wings, & can flie. The spies  
of Jericho, though manie snares were  
laid for them by their enemies: yet they  
escaped all, for that they walked by hils,  
saith the scripture: whereunto Origen

*The last part  
of this chap-  
ter, how we  
may avoide  
the evill of  
the world.*

Pro. 1.

*Hom. 1. in  
Josue.*

alluding

Of the world.

The second part.

B.  
\* Though  
the matter  
be good: yet  
hardly doth  
it stand by  
these places.  
Psal. 120.

Psal. 123.

Phil. 2. 2.

Matt. 4.

alluding saith: that there is no waie to  
avoid the dangers of this world \* but to  
walke upon hils, and to imitate David,  
that said; *Leuavi oculos meos ad montes, unde  
uenies auxilium mihi*: I lifted up mine  
eyes unto the hils, whence all mine aide  
and assistance came, for avoiding the  
snares of this world. And then shall wee  
saie with the same David; *Anima nostra  
sicut passer erepta est de laqueo venantium*  
Our soule is delivered as a sparrow from  
the snare of the fowlers. Wee must saie  
with Saint Paule; *Our conuersation is in  
heaven*, And then shall we little feare all  
these deceits, and dangers upon earth.  
For as the fowler hath no hope to catch  
the bird, except hee can allure hir to  
pitch and come downe, by some meanes:  
so hath the Diuell no way to intangle us,  
but to saie as hee did to Christ; *Mitte te  
deorsum*: Throw thy selfe downe: that is,  
pitch downe upon the baits, which I have  
laid: eate and devour them: enamor thy  
selfe with them: tie thine appetite unto  
them, and the like.

57 Which grosse & open temptation,  
he that will avoide, by contemning the  
allurement of these baits; by flieng over  
them; by placing his love & cogitations  
in the mountaines of heavenly ioies and  
eternitie;

eternitie: he shalleasily escape all dangers & perils. King David was past them all when he saide to God; *What is there for me in heaven, or what doe I desire besides thee upon earth? My flesh and my hart hath fainted for desire of thee? Thou art the God of my hart, and my portion (O Lord) for ever.* Psal. 72.

58 S. Paul also was past over these dangers, when he said; that *Now he was crucified to the world, & the world unto him: & that He esteemed all the welch of this world as meere dung: and that albeit hee lived in flesh, yet lived hee not according to the flesh.* Which glorious example if we would follow, in contemning and despising the vanities of this world, & fixing our minds in the noble riches of Gods kingdome to come: the snares of the Diuel would prevaile nothing at all against us in this life.

Gal. 6.  
Phil. 3.  
2. Cor. 10.

59 Touching the second point, how to use the riches & commodities of this world to our advantage: Christ hath laid downe plainely the meanes; *Facite vobis amicos de Mammona iniquitatis: Make unto you friends of the riches of iniquitie.* The rich glutton might have escaped his torments, and have made himselfe an happie man by helpe of worldlie wealth, if he would: and so might manie a thousand which now live, and wil go to hell.

*How to use worldlie wealth to our advantage.*  
Luk. 16.

Luk. 16.

Of the world.

The second part.

Gal. 4.  
Cor. 9.

Matt. 25.

Jacob. 5.

Damas. in  
hist. Barla-  
am, & Iosa-  
phat. cap. 1.  
A parable.

hell for the same. Oh that men would take warning, and be wise, whiles they have time. S. Paul saith; *Deceive not your selves: looke what a man soweth, & that shall he reape.* What a plentiful harvest then might rich men provide themselves, if they would: which have such store of seede, and so much ground offered them daily to sowe it in? Why doe they not remember that sweete harvest song? *Come ye blessed of my father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirsty & you gave me to drinke: I was naked, and you apparelled mee.* Or if they do not care for this: why do they not feare at least the blacke *Sanctus* that must be chaunted to them for the contrarie; *Agite nunc divites, plorate, ululate in miseriis vestris que advenient vobis.* Go to nowe you rich men, weepe and howle in your miseries, that shall come upon you?

60 The holie father John Damascene reporteth a parable of Barlaam the heremite, to our purpose: There was (saith he) a certaine citie, or common-wealth which used to choose themselves a king from among the poorest sort of the people, and to advance him to great honor, wealth, & pleasures for a time: but after

while, when they were wearie of him, their fashion was to rise against him, and to despoile him of all his felicitie, yea, the very clothes of his back, and so to banish him naked into an Iland of a far cowntrey: where bringing nothing with him he shoulde live in great miserie, and be put to great slaverie for ever. Which practise one king at a certaine time considering, by good advise (for all the other though they knewe that fashion, yet through negligence & pleasures of their present felicitie cared not for it) tooke resolute order with himselfe, how to prevent this miserie: which was by this meanes: He saved everie day great sums of money from this superfluties and idle expences, and so secretlie made over before hand a great treasure unto that Ilande, wherunto he was in danger daile to be sent. And when the time came that indeed they deposed him from his kingdome, & turned him away naked, as they had done the other before: he went to the Ilande with joie and confidence where his treasure laie, and was received therewith exceeding great triumph, & placed presentlie in greater glorie than ever he was before.

61 This parable (drawing somewhat *The applica-*  
*neere*

Of the world.

The second part.

ation of this  
parable

neere to that which Christ put of the  
evill stewarde) teacheth as much as at  
this present needes to bee saide in this  
point. For the city or common wealth  
this present world, which advanceth to  
authoritie, poore men: that is, such as  
come naked into this life, and upon the  
sudden when they looke least for it, doth  
it pull them downe againe, and turneth  
them naked into their graves, and so sendeth  
them into another worlde, where  
bringing no treasure with them, they  
are like to find little favor & rather eternall  
miseric. The wise king that prevented  
this calamitie, is hee, which in this  
life (according to the counsell of Christ)  
doth seeke to lay up treasure in heaven,  
against the daie of his death, when hee  
must be banished hence naked, as all the  
princes of that citie were: at which time  
if their good deedes do follow them (as  
God promiseth) then shall they be happy  
men, & placed in much more glory than  
ever this worlde was able to give them.  
But if they come without oile in their  
lampes: then is there nothing for them  
to expect; but *Nescio vos*: I know you not.  
And when they are known: *Ita maledicti  
in ignem eternum*: Go you accursed into  
fire everlasting.

Luk. 12.

Apoc. 14.  
Matt 25.

Matt. 25.

CHAP.

CHAP. IIII.

Of the fourth impediment: which is too much presuming of the mercie of God.

There are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alledge any of the said impediments before: but have a shorter way for all, & more plausible, as it seemeth to them, and that is, to lay the whole matter upon the backe of Christ himselfe, and to answer whatsoever you can say against them, with this onely sentence; *God is mercifull*. Of these men may Christ complaine with the prophēt, *saieng; Supra dorsum meum fabricaverunt peccatores, prolongaverunt iniquitatem*: Sinners have built upon my backe, they have prolonged their iniquitie. By which wordes wee may account our selves charged, that prolonging of iniquities, in hope of Gods mercie, is to builde our sinnes on his backe. But what followeth? Wil God beare it? No verily: for the next words insuing are; \* *Domini iustus, concidet cervice peccatorum*: God is iust, he will cut in sunder the necks of sinners. Heere are two cooling cards, for the two warme imaginations before. Meane you (Sir) to prolong your iniquitie,

Psal. 128.

Building on Gods backe.

B.

\* Though it stand not on the naturall sense of this place, yet is it that in effect which is rebuked. Rom. 6.1.

Of presumption.

The second part.

tie, for that God is mercifull? Remember also that he is just, saith the prophet. Are ye gotten up upon the back of God to make your nest of sinne there? Take heed: for he wil fetch you downe againe, and breake your neck downward, except yee repent: for that indeede there is no one thing which may be so injurious to God, as to make him the foundation of our sinfull life, which lost his own life, for the extinguishing of sin.

How God is  
both merci-  
full & just.

2 Bue you will saie; And is not God then merciful? Yes truly (deere brother) he is most mercifull, and there is neither end, nor measure of his mercie. He is even mercie it selfe: it is his nature and essence: and he can no more leave to be mercifull, than hee can leave to be God. But yet (as the prophet heere saith) hee is just also. Wee must not so remember his mercie, as we forget his justice. *Dulcis & rectus Dominus*: Our Lord is sweete, but yet upright, & just too, saith David: and in the same place; *All the waies of the Lord are mercie and truth*. Which wordes holie Barnard expounding in a certaine Sermon of his, saith thus; There be two feete of the Lorde, whereby he walketh his waies: that is, mercie and truth: and God fastneth both these feete upon the hart

Psal 24.

Serm 52.  
parvorum.

The two feet  
of God.

harts of them which turne unto him :  
 and everie sinner that will truly convert  
 himself, must lay hand fast on both these  
 feete. For if he should lay hands on mer-  
 cie onely, letting passe truth, and justice :  
 he would perish by presumption. And on  
 the other side, if he should apprehende  
 justice onely, without mercie : he would  
 perish by deiperation. To the end there-  
 fore that he may be saved, he must hum-  
 bly fall downe and kisse both these feete :  
 that in respect of Gods justice hee may  
 retaine fear, and in respect of his mercie,  
 he may conceive hope. And in another  
 place; Happie is that soule upon which  
 our Lord Jesus Christ hath placed both  
 his feete : I will not sing unto thee judge-  
 ment alone, nor yet mercie alone ( my  
 God ) but I will sing unto thee, with the  
 prophet David mercie and judgement  
 joined together. And I will never forget  
 these justifications of thine.

Serm. 6<sup>m</sup>  
 Cant.

Psal. 107.  
 Psal. 148.

3 S. Austen handleth this point most  
 excellently in divers places of his works;  
 Let them marke (saith he) which love so  
 much mercy and gentlenes in our Lord :  
 let them marke (I saie) and feare also his  
 truth. For (as the prophet saith) God is  
 both sweet and just. Dost thou love that  
 he is sweete ? Feare also that hee is just.

Traet. 33.  
 in Iohann.

Psal. 24.

*Of presumption.**The second part.**Two dangers  
of sinners.*

As a sweete Lord, hee saide; *I have held my peace at your sins*: but as a iust Lord, he addeth; *And thinke you that I will hold my peace still*? God is mercifull and full of mercies, say you: it is most certaine: yea, ad unto it, that *He beareth long*. But yet feare that, which commeth in the versen end; *Et verax*: that is, He is also true, and iust. There be two things, whereby sinners do stand in danger: the one in hoping too much (which is presumption:) the other in hoping too little, which is desperation. Who is deceived by hoping too much? Hee which saith unto himself, God is a good God, a merciful God: and therefore I will do what pleaseth me. And why so? Bicause God is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in danger by despaire? Those which seeing their sins greivous, and thinking it nowe impossible to bee pardoned, saie within themselves; Well, wee are once to be damned: why do not wee then whatsoever pleaseth us best in this life? These men are murdered by desperation; the other by hope. What therefore doth God for gaining of both these men? To him which is in danger by hope, he saith; *Do not say wish thy selfe*;  
The

*Ecl. 5.*

The mercie of God is great; he will be mercifull  
to the multitude of my sins: for the face of his  
wrath is uppon sinners. To him that is in  
danger by desperation he saith; *At what*  
*time soever a sinner shall turne himselfe to me,*  
*I will forget his iniquities.* Thus far S. Au-  
sten, beside much more which he addeth  
in the same place, touching the great pe-  
rill and folly of those which upon vaine  
hope of Gods mercie doe persevere in  
their evill life.

Ezec. 18.

4 It is a verie evill consequent, and  
most unjust kinde of reasoning, to saie,  
that forasmuch as God is mercifull and  
long suffering, therefore will I abuse his  
mercie, and continue in my wickednes.  
The scripture teacheth us not to reason  
so, but rather quite contrarie; God is  
mercifull, and expecteth my conversi-  
on, and the longer he expecteth, the  
more grievous will bee his punishment  
when it commeth, if I neglect this pa-  
tience: and therefore I ought present-  
ly to accept of his mercie. So reasoneth  
Saint Paule, which saith; *Dost thou con-*  
*demne the riches of his long suffering and*  
*gentlenes? Dost thou not knowe that the pa-*  
*tience of God towards thee is used to bring*  
*thee to repentance? But thou through the hard-*  
*nes of thy hart and irrepentant minde dost*  
*hoord*

Rom. 2.

*Of presumption.*

*The second part.*

*Tract. 33.  
in Ioan.*

hoord up to thy selfe wrath, in the day of vengeance, at the reuelation of Gods just iudgements. In which words S. Paule signifieth, that the longer that God suffereth us with patience in our wickednes, the greater heape of vengeance doth he gather against us, if we persist obstinate in the same. Whereto S. Austen addeth another consideration of great dread & feare: and that is, If he offer thee grace (saith he) to day: thou knowest not whether he will do it to morrow or no. If he give thee life and memorie this weeke, thou knowest not whether thou shalt enjoy it the next weeke or no.

*Gods goodnes  
does nothing  
helpe those  
that perse-  
vere in sin.  
Psal. 72.*

5 The holie prophet beginning his seventie and second Psalm of the dangerous prosperitie of worldlie men, useth these wordes of admiration; *How good a God is the God of Israell unto them that bee of a right hart!* And yet in all that Psalm hee doth nothing else but shewe the heauey iustice of God towards the wicked, even when he giveth them most prosperitie and worldlie wealth; and his conclusion is; *Beholde (O Lorde) they shall perish which depart from thee: thou hast destroyed all those that have broken their faith of wedlocke with thee, By which is signified that howe good soever*  
God

God bee unto the just: yet that pertai-  
neth nothing to the releefe of the wic-  
ked, who are to receive just vengeance  
at his hand, amidst the greatest mercies  
bestowed upon the godlie. *The eyes of the* Psal.33.  
*Lord are upon the just* (saith the same pro-  
phet) *and his eares are bent to heare their*  
*prayers: but the face of the Lord is upon them*  
*that do evill, to destroye their memorie from*  
*out the earth.*

6 It was an olde practise of decei-  
ving prophets resisted stronglie by the  
prophets of God to crie: peace, peace, Jer.6.1.  
unto wicked men: when indeede there  
was nothing towards them but danger,  
sword, and destruction, as the true pro- Ezec.13.  
phets foretold, & as the event proved.  
Wherefore the prophet David giveth  
us a notable and sure rule, to governe  
our hope and confidence withall; *Sacri-*  
*ficare sacrificium iustitiæ, & sperare in Do-*  
*mino*: Do you sacrifice unto God the sa-  
crifice of righteousness, and then trust  
in him. Wherewith Saint John agreeth  
when he saith; *If our hart or conscience doe* 1. Joh.3.  
*not reprehende us for wicked life: then have*  
*wee confidence with God: as who would*  
*saie, If our conscience be guiltie of lewd*  
*and wicked life, and wee resolved to*  
*dwell and continue therein: then in vaine*  
*have*

*Of presumption.**The second part.*

have wee confidence in the mercies of God, unto whose just judgment we stand subject for our wickednes.

*The severitie  
of Gods pu-  
nishment  
upon sin.*

7 It is most woonderfull and dreadful to consider how God hath used himselfe towards his best beloved in this worlde, upon offence given by occasion of sinne: how easily hee hath changed countenance, how soone hee hath broken off friendship, how straightly he hath taken account, and how severelie hee hath punished. The Angels that he created with so great care and love, and to whom hee imparted so singular privileges, of all kinde of perfectiōs, as hee made them almost verie Gods (in a certaine maner) committed but onely one sinne of pride against his majestie, and that onely in thought, as Divines doe holde: and yet presentlie, all that good will and favor was changed into justice; and that also so severe, as they were throwne downe to eternall torments, without redemption, chained for ever, to abide the rigor of hell fire and intolerable darknes.

*The Angels.*

*Esa. 14.*

*2. Pet. 4.  
Ep. Jud.*

*Adam and  
Eve.*

8 Afterward, God made himselfe another new friend of flesh and blood, which was our father Adam in paradise, where God conversed with him so friendly and fami-

familiarlie, as is most woonderfull to  
 consider: he called him, he talked with  
 him, he made all creatures in the world  
 subject unto him: he brought them all  
 before him, to the ende that he, and not  
 God, should give them their names: he  
 made a mate and companion for him:  
 he blessed them both: and finally shewed  
 all possible tokens of love, that might be.  
 But what ensued? Adam committed but  
 one sin: and that at the intisement of an  
 other: and that also a sin not of so verie  
 great importance (as it may seeme to  
 mans reason) being but the eating of  
 the tree forbidden, and yet the matter  
 was no sooner done, but all friendship  
 was broken betweene God and him: hee  
 was thrust out of paradise, condemned  
 to perpetuall miserie, and all his poste-  
 rity to eternall damnation, together  
 with himselfe, if hee had not repented.  
 And howe severelie this greivous sen-  
 tence is executed, may sufficientlie ap-  
 peare by this, that infinite millions of  
 people, even the whole race of mankind  
 for it cast down unto the unspeakable  
 torments of hell: excepting those fewe,  
 that since are ransomed by the coming  
 downe of Gods owne sonne, the seconde  
 person in Trinitie, into his flesh: and by

T

his

*Of presumption.**The second part.*

his intolerable sufferings, and death in the same.

*Moses and  
Aaron.  
Num. 20.  
27. 33.  
Deut. 10.  
8. 34.*

9 The two miracles of the world Moses and Aaron were of singular authoritie and favour with God: insomuch as they could obtaine great things at his handes for other men: and yet when they offended God once themselves, at the waters of contradiction in the desert of Sin, for that they doubted somewhat of the miracle promised to them from God, and thereby did dishonor his majestie before the people, as he saith they were presently rebuked most sharply for the same: and though they repented hartlie that offence, and so obtained remission of the fault or guilt: yet was there laide upon them a greivous chastisement for the same: and that was, that they should not enter themselves into the lande of promise: but should die when they came within the sight thereof. And albeit they intreated God most earnestlie for the release of this penance: yet could they never obtaine the same at his hands: but alwaies hee answered them; *Seeing you have dishonoured mee before the people, you shall die for it, and shall not enter into the land of promise.*

10 In what speciall great favour was Saul with God, when he chose him to be the first king of the people : caused Samuell the prophet so much to honour him, and to annoint him prince uppon Gods owne inheritance, as hee calleth it: When he commended him so much, & tooke such tender care over him? and yet afterwarde, for that hee brake Gods commandement, in reserving certaine spoiles of war, which he should have destroyed : yea, though hee reserved them to honor God withall, as he pretended : yet was he presently cast off by God ; degraded of this dignitie; given over to the hands of an evill spirit ; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himselfe : his sonnes were crucified or hanged on a crosse by his enemies : and all his familie and linage extinguished for ever.

Saul.  
1. Reg. 10.  
and 11.  
Acts 13.

1. Reg. 13.  
15. 16.

1. Reg. 16.  
1. Reg. 31.  
1. Par. 10.  
2. Sam. 21 6.

11 David was the chosen and decreed friend of God, and honoured with the title of *One that was according to Gods owne heart*. But yet, as soone as he had sinned ; the prophet Nathan was sent to denounce Gods heavy displeasure and punishment upon him. And so it insued, notwithstanding that he sorrowed and

David.  
2. Reg. 12.  
Psal. 34 68.  
108. 101.  
Psal. 29.

*Of presumption.**The second part.*

B.  
\* In this the  
sense is ra-  
ther to be  
regarded;  
than the  
words to  
be strictly  
urged.

humbled himselfe so much, as he did for  
the sinne that he had done : as may ap-  
pear by his fasting, praier, weeping, wea-  
ring of sacke, \* eating of ashes, and the  
like. By which is evident, that how great  
Gods mercie is to them that feare him,  
so great is his justice to them that of-  
fend him. -

Gen. 4.  
Gen. 8.

-  
Gen. 19.

Num. 16.  
Levit. 10.

B.  
\* Wherein  
also we may  
see what  
those may  
looke for  
that wor-  
ship God  
with mens  
traditions,  
or otherwise  
thā he hath  
appointed.  
Acts 5.

12 The scripture hath infinite exam-  
ples of this matter, as the refection of  
Caine and his posteritie streight upon  
his murder: the pitifull drowning of the  
whole worlde in the time of Noe : the  
dreadfull consuming of Sodom and Go-  
morra, with the cities about by fire and  
brimstone: the sending downe quicke re-  
hel of Chore, Dathan and Abyron: with  
the slaughter of two hundred and fiftie  
their adherents, and many thousands of  
the people besides, for rebellion against  
Moses and Aaron : the sudden killing  
of Nadab, and Abiu, sonnes of Aaron,  
and chosen priests, for once offering of  
\* other fire on the altar, than was ap-  
pointed them: the most terrible striking  
dead of Ananias and Saphira, for retain-  
ing some part of their owne goodes by  
deceit, from the Apostles ; with manie  
more such examples, which the scripture  
doth recount.

13 And for the greivousnes of Gods justice, & heavines of his hand, when it lighteth upon us, though it may appeere sufficiently by all these examples before alledged, wherein the particular punishments ( as you see ) are most rigorous: yet will I repeate one act of God more, out of the Scripture, which expresseth the same in woonderfull maner. It is well known, that Benjamin among all the twelve sonnes of Jacob, was the deereſt unto his father, as appeereth in the booke of Genesis: & therefore also greatly respected by God: & his tribe placed in the best part of all the land of promise upon the division thereof, having Jerusalem, Jericho, and other the best cities within it. Yet notwithstanding for one onelie sin committed by certain private men in the citie of Gabaa, upon the wife of a Levite, God punished the whole tribe in this order, as the Scripture recounteth. He caused all the other eleven tribes to rise against them: and first, to come to the house of God in Silo, to aske his advise, and follow his direction in this war against their brethren: and thence having by Gods appointment entered battell twise with the tribe of Benjamin, the third day God gave them

*The heaviness of Gods hand.*

Gen. 42. 43.

Jos. 18.

Judic. 19. 20

So great a victorie, as they slew all the living creatures within the compasse of that tribe, except onely six hundred men that escaped awaie into the desert: the rest were slaine, both man, woman, children, and infants, together with all the beasts, and cattell; and all the cities, villages and houses burnt with fire. And all this for one sin committed, onely at one time, with one woman.

Dent. 10.

Heb. 10.

Psal. 118.

Heb. 12.

14 And who will not then confesse with Moies, that *God is a just God, a great God, and a terrible God?* Who will not confesse with S. Paule, *It is horrible to fall into the hands of the living God?* Who will not saie with holie David; *A iudiciis tuis timui*: I have feared at the remembrance of thy judgements? If God woulde not spare the destroieng of the whole tribe for one sinne onely: if he would not pardon Chore, Dathan, and Abiron for once; the sonnes of Aaron for once; Ananias, and Saphira for once; if hee woulde not forgive Esau, though afterward he sought the blessing with teares, as the Apostle saith; if hee woulde not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance; if he would not forgive one prowde cogitation, unto the Angels;

Angels; nor once eating of the tree forbidden unto Adam, without infinite punishment; nor would passe over the cup of affliction from his owne sonne, though hee asked it thrise uppon his knees, with the sweate of blood: what reason hast thou to thinke that hee will let passe so manie sinnes of thine unpunished? What cause hast thou to induce thine imagination, that he will deale extraordinarylie with thee, and breake the course of his justice for thy sake? Art thou better than those whom I have named? Hast thou any privilege from God above them?

Matt. 26.

15 If thou wouldest consider the great & strange effects of Gods justice, which wee see dailie executed in the worlde: thou shouldest have little cause to persuade thy selfe so favorable, or rather to flatter thy selfe so daungerouslie as thou doest. Wee see that, notwithstanding Gods mercie, yea, notwithstanding the death and passion of Christ our Saviour, for saving of the whole world: yea so manie infinite millions to be damned daily, by the justice of God: so manie infidels, heathens, Jewes, & Turks, that remaine in the darknes of their own ignorance: and among Christians, so manie

Great and  
strange ef-  
fects of Gods  
justice.

*Of presumption.**The second part.**Matt. 7. 20.*

that holde not their profession trulie, or otherwise are ill livers therein, as that Christ trulie saide, that few were they that shoulde bee saved: albeit his death was paide for all, if they made not themselves unwoorthy thereof. And before the comming of our Saviour much more wee see that all the world went awrie to damnation for manie thousand yeeres together: excepting a few Jewes, which were the people of GOD. And yet among them also, the greater part (it seemeth) were not saved, as may bee conjectured by the speeches of the prophets from time to time: and specially by the saiengs of Christ to the Pharisees, and other rulers thereof. Nowe then, if GOD for the satisfieng of his justice, could let so manie millions perish through their owne sinnes, as he doth also now dailie permit, without anie prejudice or impeachment to his mercie: why may not he also damne thee for thy sinnes, notwithstanding his mercie, seeing thou doest not onelie commit them without feare, but also doest confidentlie persist in the same?

*Whether*

16 But heere some man may saie, If Gods mercie this bee so, that God is so severe in punishment

nishment of everie sinne, and that hee be greater  
damneth so manie thousands for one than his  
that he saveth: how is it true, that The justice.  
*mercies of God are* \* *above all his other works* Psal. 144.  
Jac. 2.

(as the Scripture saith) and that it passeth  
and exalteth it selfe § above his judgements?

For if the number of the damned doe  
exceede so much the number of those  
which are saved: it seemeth that the  
worke of justice doth passe the work of  
mercie. To which I answer, that tou-  
ching the small number of those which  
are saved, and infinit quantity of such as  
are damned, we may in no wise doubt:  
for that beside all other prophets Christ  
our Saviour<sup>a</sup> hath made the matter cer-  
taine and out of question. Wee have to  
see therefore, how, notwithstanding all  
this, the mercie of God doth exceed his  
other works.

B.

\* Spread  
foorth over  
all his works  
as both Au-  
gustine and  
Jerom do  
read; *In om-  
nia, or In  
universa  
opera ejus.*  
Tom. 8. 11.  
§ On be-  
halfe of his  
children.

For even  
they also  
have their

workes so imperfect, and their faith so weake, that but in the  
depth of the mercie of God, they cannot in anie wise be sa-  
ved: no, not the best that ever was. But concerning that he  
doth so resolutely set downe so manie thousands to be dam-  
ned for one that is saved, it is somewhat more than the worde  
it selfe doth warrant, or the portion of the mercy of God  
(compared with his justice) may seeme to beare. And seeing that  
this whole treatise in these fower next sections, viz. 16. 19. is  
grounded upon a wrong text, therefore it is to be read so much  
more warilie: and no further to be accounted of, than it  
may be founde to have the worde of God, to warrant the same.

<sup>a</sup> Matt. 7. 20.

T 5.

17. And.

## Of presumption.

## The second part.

17 And first, his mercie may be said to excede, for that all our salvation is of his mercie, and our damnation from ourselves, as from the first and principal causes thereof, according to the saying of God by the prophet; *Perditio tua Israel: tantummodo in me auxilium tuum.* The onely perdition is from thy selfe (O Israel) and thine assistance to do good, is onelie from me. So that, as we must acknowledge Gods grace, and mercie for the author of everie good thought, and act that we do, and consequently ascribe all our salvation unto him: so none of our evill acts (for which we are damned) do proceed from him, but only from ourselves, and so he is no cause at all of our damnation: and in this doth his mercie exceed his justice.

2  
2. Tim. 2.

Ezec. 18.

Jerem. 3.

18 Secondly, his mercie doth exceed, in that he desireth all men to bee saved, as S. Paul teacheth, and himselfe protesteth, when he saith; *I will not the death of a sinner, but rather that he turne from his wickednes and live.* And againe, by the prophet Jeremie, he complaineth grievously that men will not accept of his mercie offered; *Turne from your wicked waies (saith he) why will you die, you house of Israel:* By which appeereth, that hee offereth

offereth his mercie most willingly and  
 free lie to all, but useth his justice onely  
 upon necessitie (as it were) constrained  
 thereunto by our obstinate behaviour.  
 This Christ signifieth more plainlie  
 when he saith to Jerusalem; *O Jerusalem, Matt. 25.*  
*Jerusalem, which killest the prophets, and sto-*  
*nest them to death, that are sent unto thee:*  
*how often would I have gathered thy children*  
*together, as the hen clokketh hir chickens un-*  
*derneath hir wings, but thou wouldest not? Be-*  
*hold thy house (for this cause) shall be made*  
*desart, and left without children.* Heere you  
 see the mercie of God often offered un-  
 to the Jewes: but for that they refused  
 it, he was inforced (in a certaine maner)  
 to pronounce this heavie sentence of  
 destruction and desolation upon them:  
 which he fulfilled within fortie, or fiftie  
 yeeres after, by the hands of Vespasian *Josephus de*  
 Emperor of Rome, and Titus his sonne: *bello Jud. lib.*  
 who utterly discomfited the citie of Je- *1. cap. 1. 23.*  
 rusalem, and the whole nation of Jewes,  
 whom we see dispersed over the worlde  
 at this daie, in bandage, both of bodie  
 and soule. Which worke of Gods justice  
 though it be most terrible: yet was his  
 mercie greater to them, as appeereth by  
 Christs words, if they had not rejected  
 the sonne.

## Of presumption.

## The second part.

1

Ose. 13.

17 And first, his mercie may be saide to excede, for that all our salvation is of his mercie, and our damnation from ourselves, as from the first and principall causes thereof, according to the saying of God by the prophet; *Perditio tua Israel: tantummodo in me auxilium tuum.* Thy onely perdition is from thy selfe (O Israel) and thine assistance to do good, is onelie from me. So that, as we must acknowledge Gods grace, and mercie for the author of everie good thought, and act that we do, and consequently ascribe all our salvation unto him: so none of our evill acts (for which we are damned) do proceed from him, but only from ourselves, and so he is no cause at all of our damnation: and in this doth his mercie exceed his justice.

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## Of presumption.

## The second part.

B.  
\* As afore:  
not as  
though the  
meaning  
should be  
that God  
were more  
mercifull  
than iust,  
holie, wise,  
or such like.

19 Thirdlie, his mercie exceedeth his  
\* justice, even towards the damned the-  
selves: in that he used manie meanes to  
save them in this life, by calling upon  
them, and assisting them with his grace  
to do good: by mooving them inwardly  
with infinite good inspirations, by allu-  
ring them outwardly with exhortations,  
promises, examples of others: as also by  
sickenes, adversities, & other gentle cor-  
rections: by giving them space to re-  
pent with occasions, opportunities, and  
excitations unto the same: by threaten-  
ing them eternall death, if they repent  
not: all which things being effects of  
mercy, and goodnes towards them: they  
must needes confesse amidst their grea-  
test furie and torments, that his judge-  
ments are true & justified in themselves  
and no waies to be compared with the  
greatnes of his mercies.

20 By this then we see that to be true,  
which the prophet saith; *Misericordiam  
& veritatem diligit Dominus*: God loveth  
mercie and truth. And againe; *Mercie and  
truth have met together: justice and peace  
have kissed themselves*. We see the reason  
why the same prophet protesteth of him-  
selfe; *I will sing unto thee mercie & judgement  
(O Lord) not mercie alone, nor judge-  
ment*

Psal. 83.

Psal. 84.

Psal. 100.

ment alone: but mercie and judgement together: that is, I will not so presume of thy mercie, as I will not feare thy judgement: nor will I so feare thy judgement, as I will ever despaire of thy mercie. The feare of Gods judgement is alwaies to bee joyned with our confidence in Gods mercie, yea in very saints themselves as David saith. But what feare? That feare truelie, which the scripture describeth, when it saith; The feare of the Lord expelleth sinne, the feare of God hateth all evill: hee that feareth God neglecteth nothing: he that feareth God, will turne and looke into his owne hart: hee that feareth God, will do good works. They which feare God will not bee incredulous to that which he saith: but will keepe his waies, and seeke out the things that are pleasant unto him: they will prepare their harts, and sanctifie their soules in his sight.

Psal. 33.  
Eccl. 1.  
Pro. 1  
Eccle. 7.  
Eccl. 15.  
Eccl. 7.  
Eccl. 2.

21 This is the description of true fear of God, set downe by the scripture. This is the description of that feare, which is so much commended & commanded in every part and parcell of Gods word: of that fear (I say) which is called; *Fons vite*, Pro. 14. *radix prudentie*: *corona & plenitudo sapientie*: *gloria & gloriatio*, *beati donum*: that is,  
The

*The praise of true feare.*

## Of presumption.

## The second part.

The fountaine of life; the roote of prudence; the crowne and fulnes of wisdom; the glorie & gloriation of a Christian man; a happy gift. Of him that hath this feare the scripture saith; *Happy is the man which feareth the Lord, for he will place his minde upon his commandements.* And againe; *The man that feareth God shall be happie at the last ende, & shall be blessed at the daie of his death.* Finallie, of such as have this feare, the scripture saith, that God is their foundation: God hath prepared great multitudes of sweetnes for them; God hath purchased them an inheritance: God is as mercifull unto them, as the father is mercifull unto his children. And (to conclude) *Voluntatem suam se faciet*: God will do the will of those that feare him with this feare.

22 This holy feare had good Job, when he said to God; *I feared all my workes.* And hee yeeldeth the reason thereof; *For I knowe that thou sparest not him that offendeth thee.* This feare lacked the other of whom the prophet saith; The sinner hath exasperated God, by saieng that God wil not take account of his dooings in the multitude of wrath. Thy judgments (O Lord) are remooved from his sight. And again; wherfore hath the man stirred

Ecdl. 1.2.15.

Psal. 112.

Ecdl. 1.

Psal. 24.

Psal. 30.

Psal. 69.

Psal. 62.

Psal. 144.

Job 9.

Psal. 9.

stirred up God against himselfe by saying; God will not take account of my dooings? It is a great wickednes (no doubt) and a great exasperation of God against us to take the one halfe of Gods nature from him, which is to make him mercifull without justice: and to live so, as though God would not take account of our life: wheras he hath protested most earnestly the contrarie, saying: that hee is an harde and sore man, which will not be content to receive his owne again, but also will have usury: that he will have a reckoning of all his goods lent us: that he will have fruit for all his labors bestowed upon us: & finally that he will have account for every word that we have spoken.

Matt. 25.  
Luk. 16.

Matt. 7.  
Luk. 13.  
Matt. 12.

23 Christ in the 68. Psalm, which in sundrie places of the Gospell he interpreteth to be written of himselfe, among other dreadfull curses, which he setteth downe against the reprobate, hee hath these; *Let their eyes bee dazeled in such sort, as they may not see: poure out thy wrath (my father) upon them: let the furie of thy vengeance take handfast on them: ad iniquitie upon their iniquitie, and let them not enter into thy righteousness: let them bee blotted out of the booke of life, and let them not be in-*  
rolled

Matt. 27.  
Mark. 15.  
John 2.

*Of presumption.**The second part.*

*D. Thomas  
secunda se-  
cunde qu.*

*14. Ar. 1. 2. 3.*

*B.*

\* Those fixe that Thomas there nameth, are desperation, presumptio, impenitencie, wilfulness, impugning of the knowne truth, and envieng of the grace that is given to another. All which may indeed be ea-

rolled together with the just. Heere (loe) we see, that the greatest curse, which God can laie upon us, next before our blotting out of the booke of life, it is to suffer us to be so blinded, as to adde iniquitie upon iniquitie, & not to enter into consideration of his justice. For which cause also, this confident kinde of sinning upon hope of Gods mercie, is accounted by Divines, for the first of the \* fixe grievous sinnes against the holie Ghost, which our Saviour in the Gospell signifieth to be so hardly pardoned unto men by his father: & the reason why they call this a sin against the holy Ghost is \* for that it rejecteth wilfully one of the principall meanes left by the holie Ghost, to retire us from sin, which is the feare and respect of Gods justice upon sinners.

As for the first, it is a sin against the Spirit of God: but that they may be accounted to be that same, that in that scripture is called sinne against the holie Ghost, and excludeth all hope of pardon, that is not so easilie to be granted: for that the properties thereunto assigned do not seeme to be so fullie founde in anie of these. A wilfull resisting of the knowne truth, not of infirmitie, for feare, or favour, but of meeie malice for hatred of it, even onelie for that it is the truth, may seeme to come much neerer unto it, than (all things considered) those others do. Neither doth hee set them downe absolutelie to be fixe severall sorts of that sin, but in that sense that himselfe doth there limit. \* *Why presumption is a sinne against the holy Ghost.*

24. Where-

24 Wherefore to conclude this matter of presumption, me thinke wee may use the same kinde of argument touching the feare of Gods justice, as the holie Apostle Saint Paule useth to the Romanes of the feare of Gods Rom. 13. ministers, which are temporall princes; Wouldest thou not feare the power of a temporall prince, saith hee? Do well then: and thou shalt not only not feare, but also receive laude and praise therefore. But if thou doo evill, then feare. For he beareth not the sworde without a cause. In like sort may wee say to those good fellowes, which make God so mercifull, as no man ought to feare his justice. Would ye not feare (my brethren) the justice of GOD in punishment? Live vertuously then, and you shall be as voide of feare, as Lions are, saith the wise man; *For that perfect charitie expelleth feare.* But if you live wickedly, then have you cause to feare: For God called not himselfe a just judge for nothing. Pro. 23. 2. Joh. 4. 2. Tim. 4.

26 If the matter had beene so secure, as manie men by flatterie do perswade themselves it is: Saint Peter would never have saide unto Christians nowe baptized: *Walke you in feare, during the time* 1. Pet. 2.

*Of presumption.*

*The second part.*

Phil. 2.

*An objecti-  
on answered.*

2. Tim. 1.

*Servile feare  
& the feare  
of children.*

*time of this your earthly habitation. Nor S. Paule to the same men; Worke your owne salvation in feare and trembling. But heere some men will aske, How then doth the same Apostle in another place say; That God hath not given us the spirit of feare, but of verue, love, and sobrietie? To which I answer: That our spirit is a spirit of servile feare: that is, to live in feare, onelie for dread of punishment, without love: but a spirit of love joined with feare of children, whereby they feare to offend their father, not onely in respect of his punishment, but principally for his goodnes towards them, and benefits bestowed upon them. This S. Paule declareth plainly to the Romanes, putting the difference between servile fear, and the feare of children; You have not received againe the spirit of servitude (saith he) in feare, but the spirit of adoption of children, whereby we crie to God, Abba, father He saith heer to the Romans: you have not received againe the spirit of servitude in feare, for that their former spirit (being Gentiles) was onelie in servile feare, for that they honored and adored their idols, not for anie love they bare unto them, being so infinit as they were, & such notable lewdnes reported of*

Rom. 8.

*How the  
feare of Gen-  
tills was ser-  
vile.*

of them (I meane of Jupiter, Mars, Venus, and the like) but onely for feare of hurt from them, if they did not serve & adore the same.

26 S. Peter also in one sentence expoundeth all this matter. For having said; *\* Timorem eorum ne timeatis: Feare not their feare, \** meaning of the servile feare of wicked men: he addeth presently; *Dominum autem Christum sanctificate in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam: that is, Do you sanctifie the Lorde Iesus Christ in your harts, having a good conscience, with modestie and feare. So that the spirite of servile feare, which is grounded only upon respect of punishment, is forbidden us: but the loving feare of children is commanded. And yet also about this, are there two things to be noted.*

27 The first is, that albeit the spirit of servile feare be forbidden us (especially when we are nowe entred into the service of God) yet is it most profitable for sinners, and such as yet but begin to serve God: for that it mooverh them to repentance, and to looke about them: for which cause *\* it is called by the* circumstances of the place, not to be the servile, but the childlike feare: As also another sense of this place may stand likewise,

wise

*\* 1. Pet. 3.*

*B.*

*\* Divers so take it, but it seemeth rather (in my judgement) that such as expound it, as if the apostle forbade them to feare those adversaries of theirs, do come somewhat neerer to the sense of the place. Two things to be noted.*

*B.*

*\* Truth it is that such feare serveth well to such a purpose. But the feare that in this place is spoken of seemeth by the circumstances*

## Of presumption.

## The second part.

Pro. 1.

Jon. 1. 3.

B.

\* Matth. 3.

viz. that to feare the Lord is the first, or principall part, or greatest point of all wisdom. For that whosoever feareth the Lord, shall so governe his waies, and have all things all out so well, that all the wisdom in all the world besides, can never bee able so to forecast for all events.

For the Lorde himselfe taketh upon him the protection and government of those that feare him: on whose behalfe hee maketh those things to fall out to the best. \* John 4. *b* Tract. 9. in Epist. 1. *Joan.*

man, *The beginning of wisdom.* And therefore both Jonas to the Ninivites, and Saint \* John Baptist to the Jewes, and all the prophets to sinners, have used to stirre up this feare, by threatening the daungers and punishments, which were imminent to them, if they repented not. But yet afterward when men are converted to GOD, and doo go forward in his service: they change everie daie this servile feare into love, untill they arrive at last unto that state, whereof Saint \* John saith; that *Perfect love or charitie expelleth feare.* Whereupon *b* Saint Austen saith, that Feare is the servant sent before to prepare place in our harts, for his mistresse which is charitie: who being once entered in, and perfectly placed: feare goeth out againe, and giveth place unto the same. But where this feare never entereth at all, there is it impossible for charitie ever to come and dwell, saith this holy father.

28 The seconde thing to be noted is, that albeit this feare of punishment

ment

ment be not in verie perfect men, or at least wise is lesse in them, than in others, as Saint John teacheth: yet being joined with <sup>\*</sup> love & reverence (as it ought to be) it is most profitable and necessarie for all common Christians, whose life is not so perfect, nor charitie so great, as that perfection wherof Saint John speaketh. This appeereth by that, that Christ perswaded also this feare, even unto his Apostles, *saieng; Feare you him, which after he hath slaine the bodie, hath power also to send both bodie and soule unto hell fire: this I saie unto you feare him.* The same doth Saint Paule to the Corinthians, who were good Christians, laieng downe first the justice of God, and thereupon perswading them to feare. *All we (saith he) must be presented before the tribunall seate of Christ, to receive each man his proper deserts, according as hee hath done good or evill in this life. And for that we knowe this, wee doe perswade the feare of the Lorde unto men. Naie (that which is more) Saint Paule testifieth that, notwithstanding all his favours received from God, hee retaineth yet himselfe this feare of Gods justice, as appeareth by those wordes of his; I do chastise my bodie, and do bring it into servitude, lest it shoulde come to passe,*

B.

\* Then is it not that servile fear.

Luk. 12.

Matt. 10.

2. Cor. 3.

1 Cor. 9.

that

*Of presumption.*

*The second part.*

*that when I have preached to others, I become a reprobate my selfe.*

*The conclu-  
sion.*

*1. Cor. 4.*

*Ephes. 5.*

29 Now (my friende) if Saint Paul stooode in awe of the iustice of God, notwithstanding his Apostleship : and that hee was guiltie to himselfe of no one sin or offence, as (in one case) hee protesteth : what oughtest thou to be, whose conscience remaineth guiltie of somanie misdeeds, and wickednes ? *This knowe you* (saith S. Paule) *that no fornicator, uncleane person, covetous man, or the like can have inherisance of the kingdome of Christ.* And immediately after, as though this had not beene sufficient, he addeth, for preventing the follie of sinners, which flatter themselves ; *Let no man deceive you with vaine wordes : for the wrath of God cometh for these things, upon the children of unbelcefe. Be not you therfore partakers of them.* As if hee shoulde saie : those that flatter you and say, Tush, God is mercifull, and will pardon easilie all these and the like sins : these men deceive you (saith Saint Paul) for that the wrath and vengeance of God lighteth uppon the children of unbelcefe, for these matters : that is, upon those which will not beleeve Gods iustice, nor his threats against sin : but presuming of his mercie do persevere in the same,

same, until upon the sudden Gods wrath do rush upon them: & then it is too late to amend. Wherefore (saith he) if you be wise, bee not partakers of their follie: but amende your lives presently, while you have time. And this admonition of S. Paule, shall bee sufficient to ende this chapter; against all those that refuse, or defer their resolution or amendment, upon vaine hope of Gods pardon or toleration.

## CHAP. V.

*Of the fift impediment, which is delay of resolution from time to time upon hope so do it better, or with more ease afterward.*

THE reasons hitherto alledged, might seeme (I thinke) sufficient to a reasonable man, for proving the necessity of this resolution we talk of, and for remooving the impediments that let the same. But yet, for that (as the wise man saith) he which is minded to breake with his friend, seeketh occasions how to do it with some colour and shew. There be manie in the worlde, who having no other excuse of their breaking and

Pro. 18.

and holding off from God, do seeke to cover it with this pretence, that they mean by his grace to amend all in time: and this time is driven off from daie to daie, untill God, in whose hands onelie the moments of time are, do shut them out of all time, & do send them to paines eternall without time, for that they abused the singular benefite of time in this world.

2 This is one of the greatest and most dangerous deceites, and yet the most ordinarie and universall, that the enemy of mankinde doth use towards the children of Adam: & I dare saie boldly, that mo doe perish by this deceit, than by all his other guiles and subtilties besides. He well knoweth the force of this snare above all others, and therfore urgeth it so much unto everie man. He considereth better than wee doe, the importance of delaie, in a matter so weightie as is our conversion and salvation; he is not ignorant howe one sin draweth on another; how he that is not fit to daie, will be lesse fit to morrow, how custome groweth into nature, how olde diseases are hardlie cured; how God withdraweth his grace; how his justice is readie to punish everie sinne; how by delaie we exasperate the  
same,

*The cause  
why the di-  
vell perswa-  
deth us to  
delay.*

same, and heape vengeance on our own heads, as Saint Paul saith. He is privie to the uncertaintie and perils of our life; to the dangerous chaunces wee passe through, to the impediments that will come daily more and more; to let our conversion. All this he knoweth, and well considereth, and for that cause persuadeth so manie to delaie as he doth. For being not able anie longer to blinde the understanding of manie Christians, but that they must needs see cleerly the necessitie, and utilitie of this resolution, & that all the impediments in the worlde are but trifles, and meere deceits, which keepe backe from the same: he runneth to this onely refuge, that is, to persuade men, that they defer a little, and that in time to come they shall have better occasion and opportunitie to do it, than presently they have.

3 This Saint Austen proved in his conversion, as himselfe writeth: For that after hee was persuaded, that no salvation coulde bee unto him, but by change and amendment of his life: yet the enimie helde him for a time, in delay, saieng unto him; Yet a little stay, yet defer for a time: thereby (as he saith) to bind him more fast in the custom of sin,

V

untill,

*Lib. 8. conf.  
cap. 7. 18.*

until, by the omnipotent power of Gods grace, and his owne most earnest endeavor, he brake violently from him, cried to God : Why shall I longer say to morrow, to morrow ? Why shall I not doe even at this instant ? And so he did even in his verie youth, living afterwarde a most holie and severe Christian life.

*The causes  
which make  
our conver-  
sion harder  
by delay.*

4 But if we will discover yet further the greatnes and perill of this deceit : let us consider the causes that may let our resolution and conversion at this present, and we shall see them all increase and strengthened by delay, and consequently the matter made more hard and difficult, for the time to come, than now it is. For first ( as I have said ) the continuance of sin bringeth custome : which once having gotten prescription upon us, is so hard to remoove, as by experience we proove daily in all habits that have taken roote within us. Who can remoove ( for examples sake ) without great difficultie, a long custom of drunkennesse ? Of swearing ? Or of any other evill habit, once settled upon us ?

2 Secondlie, the longer we persist in our sinfull life, the more God plucketh his grace and assistance from us : which is the onelie meane that maketh the way

vertue easie to men. Thirdly, the power and kingdome of the divell is more established and confirmed in us by continuance: and so, the more harder to be removed. Fourthly, the good inclination of our will is more and more weakened, and daunted by frequentation of sinne, though not extinguished. Fifthly, the faculties of our mind are more corrupted; the understanding is more darkened; the will more perverted; the appetite more disordered. Sixtly and lastly, our inferior parts and passions are more stirred up, and strengthened against the rule of reason, & harder to be repressed by continuance of time, than they were before.

¶ Wel then, put al this together (my friend) and consider indifferently within thy selfe, whether it be more likelie, that thou shalt rather make this resolution heerafter than now. Heerafter (I saie) when by longer custome of sinne, the habite shall bee more fastened in thee; the divell more in possession upon thee; Gods helpe further off from thee; thy mind more infected; thy judgement more weakened; thy good desires extinguished; thy passions confirmed; thy body corrupted; thy strength diminished;

*Of delay.**The second part.*

and all thy whole common-wealth more perverted.

*The same  
shewed by  
compari-  
sons.*

6 Wee see by experience, that a ship which leaketh, is more easily emptied at the beginning, than afterward. We see, that a ruinous pallace, the longer it is let run, the more charge and labor wil it require in the repairing. We see, that if a man drive in a naile with a hammer, the mo blowes he giveth to it, the more hard it is to pluck it out again. How then thinkest thou to commit sin upon sin, and by perseverance therein to find the redresse more easie heerafter than now? That

*An example* were much like as if a good fellow, that having made to himselfe a great burden to carrie, should assay it on his back: and for that it sate uneasie, and pressed him much, should cast it down again, and put a great deale more unto it, & then begin to lift it againe: but when he felt it more heavie than before, he should fall into a great rage, and ad twice as much more to it, therby to make it lighter. For so do the children of the worlde: who finding it somewhat unpleasant to resist one or two vices in the beginning, do deferre their conversion, and do ad twentie or forrie mo unto them, thinking to finde the matter more easie afterward.

## The fift Chapter.

Of delay.

Tract. 49.

in Ioh.

Joh. 11.

Matt. 9.

Luk. 7.

7 Saint Austen expounding the miracle of our Saviour, in raising Lazarus from death to life, which had been dead now fower daies, as the Evangelist saith: examineth the cause why Christ wept, and cried, and troubled himselfe in spirit before the doing of his act, whereas he raised other with great facilitie: and out of it, giveth this lesson to us: that as Lazarus was dead fower daies, and also buried, so are there fower degrees of a sinner: the first, in voluntarie delectation of sin: the second, in consent: the third, in fulfilling it by work: the fourth, in continuance or custome thereof: wherein, whosoever is once buried (saith this holie father) hee is hardly raised to life againe, without a great miracle of God, and manie teares of his owne part.

8 The reason heerof is that which the wise man saith; *Languor prolixior gravat medicum*: An olde sicknes doth trouble the Physitian. *Brevem autem languorem praecidit medicus*: But the Physitian cutteth off quickly a new or fresh disease, which hath endured but a little time. *The verie bones of an old wicked man shall bee replenished with the vices of his youth* (saith Job) and they shall sleep with him in the dust, when hee goeth to the grave. We reade that

Eccl. 10.

Job. 20.

*Of delay.*  
Exod. 31.

*The second part.*

Moses in part of punishment to the people that had sinned in adoring the golden calfe, brake the same in peeces, and made them drinke it. So the vices, where in we delighted during our youth, are first dispersed by custome in our bodies and bones: that when olde-age doth come on, we cannot rid them at our pleasure, without great difficultie and pain. What follie then is it to defer our amendment unto our olde-age, when we shall have more impediments and difficulties, by a great deale, than we have now?

9 If it seeme hard to thee to amend thy life now, painfully to bee occupied in thy calling, and withall (for thy better helpe) to fast, to praie, and to take upon thee other exercises, which the worde of God prescribeth to sinners to their conversion: how wilt thou doe it in thine olde-age, when thy bodie shall have more neede of cherishing, than of painfull exercise? If thou finde it unpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or fower yeeres: what wilt it bee after twentie yeeres more adjoined unto them? Howe madde a man wouldest thou esteeme him, that travelling on the waie, and having great choice

*A comparison.*

choice of lustie strong horses, shoulde  
 let them all go emptie, and laie all his  
 carriage upon some one poore and lean  
 beast, that could scarce beare it selfe, or  
 much lesse stande under so manie bags  
 cast upon it? And surely no lesse unrea-  
 sonable is that man, who passing over  
 dily the lustie daies and times of his life,  
 reserveth all the labour and travell unto  
 feeble old-age.

10 But to let passe the follie of this  
 deceit, tell me (good Christian) what  
 ingratitude and unrighteousnes is this  
 towards God, having received so manie  
 benefits from him alreadie, and expect-  
 ing so great a paie, as the kingdom of  
 heaven is, after: to appoint out not-  
 withstanding, the least, and last, and  
 worst part of thy life unto his service:  
 and that whereof thou art most uncer-  
 aine, whether it shall ever be, or never:  
 or whether God will accept it, when it  
 commerh? Hee is accursed by the pro-  
 phet, which having whole and sounde  
 cattell, doth offer unto God the lame,  
 or halting part thereof. Howe much  
 more shalt thou bee accursed, that ha-  
 ving so manie daies of youth, strength,  
 and vigour, doest appoint unto Gods  
 service onelie thy limping old age? In

*Ingratitude.*

*Malac. i.*

*Of delay.*

Deut. 25.

432  
*The second part.*

the lawe it was forbidden, under a most severe threat, for any man to have two measures in his house for his neighbors: one greater, to his friend: and another lesser; for other men. And yet thou art not ashamed, to use two measures of thy life, most unequall, in prejudice of thy Lord and God: whereby thou allottest to him, a little, short, maimed, and uncertaine time: and unto his enemies the greatest, the fairest, the surest part thereof.

II O deere brother, what reason is there, why God shoulde thus be used at thy hands? What law, justice, or equitie is there, that after thou hast served the world, flesh, and divell, all thy youth, and best daies: in the end to come, and clap thy olde bones, defiled and worne out with sin, in the dish of God? His enemies to have the best, and hee the leavings? His enemies the wine, and he the lees & dregs? Dost thou not remember, that he will have the fat and best part offered to him? Dost thou not thinke of the punishment of those, which offered the worst part of their substance to God? Followe the counsell then of the holie Ghost, if thou bee wise, which warneth thee in these words; *Bee mindfull of thy creator*

Levit. 3.

Num. 18.

Mal. 1.

Eccle. 12.

creator in the daies of thy youth, before the  
time of affliction come on, and before those  
reeres drawe neere of which thou shalt saie,  
they please me not.

12 How manie hast thou seene cut off  
in the midst of their daies, whiles they  
purposed in time to come, to change  
their life? How manie have come to old  
age it selfe, and yet then have felt lesse  
will of amendment than before? Howe  
many have driven off even unto the very  
pouer of death, and then least of all have  
remembred their owne state: but have  
lied as dum and senselesse beasts, accor-  
ding to the saieng of S. Gregorie; The  
sinner hath also this affliction laid upon  
him, that when he commeth to die, he  
forgetteth himselfe, which in his life  
time did forget God? O how manie ex-  
amples are there seene heereof dailie?  
How manie worldly men that have lived  
in sensualitie? How many great sinners,  
that have passed their life in wickednes,  
do end and die, as if they went into some  
place insensible, where no account, no  
reckoning should be demanded? They  
take such care in their testaments for  
flesh and blood, and commodities of this  
world, as if they should live still, or should  
have their part of these vanities, when  
V. 5. they

Serm. I. 10.  
de sanctis

*Of delay.*

*The second part.*

they are gone. In truth to speake as the matter is, they die as if there were no immortallie of the soule: and that in verie deed is their inward perswasion.

*The losse of time.*

13 But suppose now, that all this were not so, and that a man might as easily commodiously, yea, and as surely also convert himselfe in old age, as in youth, and that the matter were also acceptable inough to God: yet tell mee, what great time is there lost in this delaie?

What great treasure of godlinesse is there omitted, which might have bene gotten by labour in Gods service?

*A comparison.*

whiles the captaine and other souldiers did enter a rich citie, to take the spoyle, one souldier shoulde saie, I will staie and come in the next daie after, when all the spoyle is gone: woulde not you thinke him both a coward, and also most unwise? So it is, that Christ our Saviour, and all his good souldiers, rooke the spoyle of this life, enriched themselves with their labours in time: carried the same with them as bills of exchange, to the banke of heaven, and there received paie of eternall glorie. And is it not great follie and perversnes in us, to passe over this life in so fruitlesse affaires? Now is the time of fight for

the

the obtaining of our crowne; now is the day of spoile to seise on our bootie; now is the market, to buie the kingdome of heaven; now is the time of running, to get the game and price; now is the daie of sowing, to provide us corne for the harvest that commeth on. If you omit this time, there is no more crowne, no more bootie, no more kingdome, no more price, no more harvest to be looked for. For as the scripture assureth us, *He that for sloth will not sow in the winter, shall beg in the sommer, and no man shall give unto him.* Pro. 20.

14 But if this consideration of gaine cannot moove thee (gentle Reader) as indeede it ought to doe, being of such importance as it is, and irrevocable when it is once past: yet weigh with thy selfe, what obligation and charge thou drawest on thee, by everie daie which thou deferrest thy conversion, and livest in sinne. Thou makest each day knots, which thou must once undoo againe: thou heapest that together, which thou must once disperse againe: thou eatest and drinkest that howerly, which thou must once vomit up again: I mean, if the best fall out unto thee: that is, if thou do repent in time, and God do accept thereof

*The obligation  
on & charge  
by delay.*

Of delay.

The second part.

Rom. 8.

thereof (for otherwise wo be unto thee, for that thou hoordest (as S. Paul saith) wrath and vengeance on thine owne head) but supposing that thou receive grace heereafter to repent, which resistest it now: yet (I say) thou hast to weepe, for that thou laughdest at now: thou hast to be hartily sorie, for that wherein thou delightest now: thou hast to curse the daie, wherein ever thou gavest consent to sinne, or else thy repentance will do thee no good. This thou knowest nowe, and this thou beleevest now, or else thou art no Christian. How then art thou so mad, as to offend God now, both willingly, and deliberately, of whom thou knowest, that thou must once aske pardon with teares? If thou thinke hee will pardon thee, what ingratitude is it to offend so good a Lord? If thou thinke he will not pardon thee, what follie can be more, than to offend a prince without hope of pardon?

Rom. 2.

15 Make thine account now as thou wilt: if thou never do repent & change thy life, then every sin thou committest, and everie day that thou livest therein, is increase of wrath and vengeance upon thee in hell, as S. Paul prooverh. If thou do, by Gods mercie, heereafter repent and

and turne ( for this is not in thy hands )  
 then must thou one day lament, and be-  
 waile, and be hartily sorie for this delay,  
 which now thou makest. So that by how  
 much the more thou prolongest, and in-  
 creasest thy sin: so much greater will be  
 thy paine & sorrow in thine amendment.

*Alto vulneri diligens & longa adhibenda est*  
*medicina* saith St Cyprian: ) A diligent  
 and long medicine is to bee used to a  
 deepe sore. Our bodie that hath lived in  
 manie delights must bee afflicted ( saith  
 S. Jerom ) our laughing must be recom-  
 pensed with long weeping. Finallie, S.  
 Ambrose agreeing thereunto, saith; *Gran-*  
*di plaga alta & prolixa opus est medicina:*  
 Unto a great wounde, a deepe and long  
 medicine is needfull.

*Lib. de la. &  
 lib. 5. ep. 5. ad  
 Cor.*

*Ep. 27. ad  
 Eustoch.*

*Ad virg. lap  
 Jani. C. 8.*

16 Marke heere ( deere brother ) that  
 the labour of thine amendment must  
 bee verie great: and that it cannot bee  
 avoided. What madnes is it then for  
 thee, now to enlarge the wounde, know-  
 ing that the medicine must afterwarde  
 be so painefull? What cruekie can bee  
 more against thy selfe, than to drive in  
 thornes into thine owne flesh, which  
 thou must after pull out againe with so  
 manie teares? Wouldest thou drinke  
 that cup of poisoned liquor, for a litle  
 pleasure

Of delay.

The second part.

pleasure in the taste, which would cast thee soone after into a burning feaver; torment thy bowels within thee; and either dispatch thy life, or put thee in great jeopardy?

Psal. 26.

16 But heere I know thy refuge will be, as it is to all them, whereof the prophet saith: *Mensura est iniquitas sibi*: Iniquitie hath flattered and lied unto hir selfe: thy refuge (I saie) will be to allege the example of the good theefe, saved even at the last hower upon the crosse, & caried to paradise that same daie with Christ, without anie further toile of amendment. This example is greatly noted, and urged by all those which defer their conversion, as surely it is, & ought to be of great comfort to everie man, which findeth himselfe now at the last cast, & therefore commonly tempted by the enimie to despaire of Gods mercy, which in no case he ought to do. For the same God which saved that great sinner at that last hower, can also (& will) save all them that hastily turne unto him, even at the last hower. But (alas) manie men do flatter and deceive themselves with misunderstanding, or rather misusing of this example.

The example  
of the theefe  
saved on the  
crosse discus-  
sed.

17 For we must understand (as S. Aug.

sten

Men well noteth) that this was but one particular act of Christ, which maketh no generall rule: even as we see, that a temporall prince pardoneth sometime a malefactor, when he is come to the very place of execution: yet were it not for everie malefactor to trust thereupon: for that this is but an extraordinarie act of the prince his favour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserved for the manifestation of Christ his power and glorie, at that hower upon the crosse. Againe, this act was upon a most rare confession, made by the theefe in that instant, when all the world forooke Christ, and \* the Apostles themselves either doubred or lost their faith of his Godhead. Beside all this, the confession of the theefe was at such a time, as he coulde neither bee baptized, nor have further time of amendment. And we holde, that at a mans first conversion, there is required nothing else, but to beleeve, and to be baptized. But it shall not be amisse to put to Saint Augustines verie words upon this matter. For thus he writeth,

18 It is a remediless perill, when a man giveth himselfe over so much to vices

B.  
\* The blessed virgine likewise and other godly womē were by: but said nothing (that we read of) in his defence: a plaine breach of the first, sixth & ninth commandments.

*Serm. 120.  
de temp.*

vices, as he forgetteth that he must give account thereof to God: and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to have lost the feare and memorie of the judgement to come, &c. But (deerely beloved) least the new felicitie of the beleeving theefe on the crosse, do make anie of you too secure and remisse: least peradventure some of you saie in his hart: My guilty conscience shal not trouble nor torment me: my naughtie life shal not make me very sad: for that I see even in a moment all sin forgiven unto the theefe: we must consider first in that theefe, not onely the shortnes of his beleefe, & confession, but his devotion, and the occasion of that time, even when the perfection of the just did \* stagger. Secondly, shew me the faith of that theefe, in thy selfe, & then promise to thy selfe his felicitie. The di-vel doth put into thy head this securitie, to the end hee may bring thee to perdition. And it is impossible to number all them which have perished by the shadow of this deceitfull hope. He deceiveth himselfe, and maketh but a jest of his owne damnation, which thinketh that Gods mercie at the last daie shall helpe or relieve him. It is hatefull before

God

B.

\* The blessed virgin, S. John, and others: as afore: and this staggering must needs be sin.

God when a man uppon confidence of  
repentance in his olde age, doth sin the  
more freely. The happie theefe whereof  
wee have spoken, happie (I say) not for  
that he laide snares in the waie, but for  
that he tooke hold of the waie it selfe in  
Christ, laicng hands on the praie of life:  
& after a strange maner, making a boo-  
tie of his owne death: he (I saie) neither  
did defer the time of his salvation wit-  
tingly, neither did he deceitfully put the  
remedie of his state in the last moment  
of his life: neither did he desperately re-  
serve the hope of his redemption unto  
the hower of his death: neither had hee  
any knowledge either of religion, or of  
Christ before that time. For if he had, it  
may be, he would not have been the last  
amongst the Apostles in number, which  
was made the former in kingdome.

19 By these words of S. Augustine we  
are admonished (as you see) that this  
particular fact of Christ maketh no ge-  
neral rule of remission to al men: not for  
that Christ is not alwaies readie to re-  
ceive the penitent as he promiseth: but  
for that everie man hath not the time  
or grace to repent, as he shoulde at that  
hower, according as hath beene decla-  
red before. The generall way that God

*The generall  
waie.*

pro-

Of delay.

The second part.

2. Cor. 11.

Psal. 61.

Eccle. 21.

Gal. 6.

proposeth to all, is that which S. Paule saith; *Finis secundum opera ipsorum*: The ende of evill men is according to their works. Looke how they live, and so they die. To this effect saith the prophet; Once God spake, and I heard these two things from his mouth: power belongeth to God, and mercie unto thee (O Lord) for that thou wilt render to everie man according to his works. The wise man maketh this plain, saieing; The waie of sinners is paved with stones, and their end is hell, darknes, and punishments. Finally, S. Paule maketh this general and peremptorie conclusion; Be not deceived: God is not mocked, looke what a man soweth, and that shall he reape. He that soweth in flesh shall reape corruption: he that soweth in spirit, shall reape life everlasting. In which words he doth not onely lay downe unto us the generall rule whereto we must trust: but also saith further, that to perswade our selves the contrary therof, were to mock and abuse God, which hath laide downe this law unto us.

That the  
conversion  
made at the  
last day is  
very doubt-  
full.

20 Notwithstanding (as I have said) this barreth not the mercy of God from using a privilege to some at the very last cast. But yet miserable is that man which placeth the ankor of his eternall wealth or wo, upon so ticklesome a point as this  
is.

Is. I call it ticklesome, for that all Divines which have written of this matter, doe speake verie doubtfully of the conversion of a man at the last ende. And although they do not absolutely condemn it in all, but do leave it as uncertaine unto Gods secret judgement: yet do they incline to the negative part, and do allege sower reasons, for which that conversion is to be doubted insufficient for a mans salvation.

21 The first reason is, for that the extreme feare, and paines of death, being (as the philosopher saith) the most terrible of all terrible things, do not permit a man so to gather his spirits and senses, at that time, as is required for the treating of so weightie a matter with God, as is our conversion, and salvation. And if we see often, that a verie good man cannot fixe his minde earnestly upon heavenly cogitations, at such time as he is troubled with the passions of collicke, or other sharpe diseases: how much lesse in the anguishes of death can a worldlie man doe the same, being unacquainted with that exercise, and loden with the guilt of manie and great sins; and cloied with the love both of his body, & things belonging thereunto?

*The first reason.*

*The second part.*

*Of delay.  
The second  
reason.*

2.Reg.16.

1.Reg.19.

3.Reg.2.

*The third  
reason.*

Jer.13.

*The fourth  
reason.*

22 The second reason is, for that the conversion which a man maketh at the last daie, is not (for the most part) voluntarie, but upon necessitie, and for feare: such as was the repentance of Semei, who having greivously offended king David, in time of his affliction: afterward when he saw him in prosperitie againe, and himselfe in danger of punishment: he came and fell down before him and asked him forgiveness with teares. But yet David well perceived the matter how it stood: and therefore though hee spared him for that daie, wherein hee would not trouble the mirth with execution of justice, yet after he gave order that he should be used according to his deserts.

23 The third reason is, for that the custome of sin, which hath continued all the life long, is seldome remooved upon the instant, being growen into nature it selfe, as it were: For which cause God saith to evill me by the prophet Jeremy; *If an Ethiopian can change his blacke skin, or a leopard his spots, that are on his back: then can you also do well, having learned all daies of your life to do evill.*

24 The fourth cause, for that the acts of vertue themselves cannot be of

so

so great value with God, in that instant, as if they had bin done in time of health before. For what great matter is it (for examples sake) to pardon thine enemies at that time, when thou canst hurt them no more? To give thy goods awaie, when thou canst use them no more? To abandon thy concubine, when thou canst keepe hir no longer? To leave off to sin, when sin must leave thee? All these things are good and holie, and to be done by him, which is in that last state: but yet they are of no such value, as otherwise they would be, by reason of this circumstance of time which I have shewed. B.\* A fifth reason might be taken of experience: for that wee see oft times, that such as repent after that manner, if they recover againe, they are afterwarde as bad as they were before, & sometimes much woorse: which (without question) was not true repentance in them.

25 - These are reasons why there is such doubt made of this last conversion: not for anie want on Gods part, but on theirs, which are to doe that great act. Marke well (saith one againe) what I saie: and (it may be) it shall bee needfull to expound my meaning more plainly,

plainly, lest anie man mistake me. What say I then? That a man which repenteth not, but at the end shall be damned? I do not say so. What then? do I say he shall be saved? No, what then do I saie? I say I know not; I say, I presume not: I promise not, I knowe not. Wilt thou deliver thy selfe foorth of this doubt? Wilt thou escape this daungerous and uncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, whensoever the last day shall come upon thee, thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest have sinned. But if thou wilt repent then when thou canst sinne no longer, thou leavest not sin, but sin leaveth thee.

26 And here now would I have the carefull Christian to consider (with me) but this one comparison that I wil make. If those which doe shewe a kinde of repentance at the last daie, do passe hence notwithstanding in such daungerous doubtfulnes: what shall we thinke of all those which lacke either time or abilitie, or will, or grace to repent at all, at that houre? What shall we saie of all those which are cut off before? Which die suddenlie? Which are stricken senselesse,

freneticke, as we see manie are? What  
 shall we say of those, which are abando-  
 ned by God, and left unto vice, even un-  
 to the last breth in their bodie? I have  
 shewed before out of S. Paule, that ordi-  
 narie sinners die according as they 2. Cor. 11.  
 live. So it is as it were a privilege for a  
 wicked man, to have his repentance to  
 be begun, when he is to die. And then if  
 his repentance (when it doth come) bee  
 so doubtfull, what a pitifull case are all o-  
 thers in? I meane the more part, which  
 repent not at all: but die as they lived, &  
 are forsaken of God in that extremitie,  
 according as hee promiseth, when hee  
 saith; *For that I have called you, and you* Prov. 1.  
*have refused to come: for that I helde out my* Jerem 35.  
*hand, and none of you would vouchsafe to looke*  
*towards me: I will laugh also at your destructi-*  
*on, when anguish and calamitie commeth on*  
*you. You shal call upon me, and I wil not heare:*  
*you shall rise betimes in the morning to see me,*  
*but you shall not finde me.*

27 When a worldling doth see that  
 the brightnes of his honour, vain-glorie  
 and worldly pompe is consumed: when  
 the heate of concupiscence, of carnall  
 love, of delicate pleasures is quenched:  
 when the beautifull summer daie of this  
 life is ended, and the boisterous winter  
 night

*Of delay.**The second part.*

night of death draweth on : then will hee turne unto GOD ; then will hee repent ; then will hee resolve himselfe and make his conversion. When he can live no longer, hee will promise any paines : what hearing or studieng of the worde of God you will ; what toill or labour in his vocation you will ; what praier you will ; what fasting you will ; what almes-deedes you can desire ; what austeritie you can imagine : he will promise it (Isaie) uppon a condition, that hee might have life againe : uppon condition that the daie might bee prolonged unto him, though if God should graunt him his request (as manie times hee doth) hee woulde performe no one point thereof, but be as carelesse as hee was before. When such shall crie, with sighes and grones as pearfing as a sword, and yet shall not be heard, what comfort then will they hope for to finde ? For whither will they turne themselves in this distres ? Unto their worldlie wealth, power or riches ? Alas they are gone, and the Scripture saith ; *Riches shall not profise in the daie of revenge*. Will they turne unto their carnall friendes ? But what comfort can they give, besides onelie weeping and comfortles mourning ?

Prov. 11.

Will

Will they aske helpe of the saints, to  
 craie for them in this instant? Then  
 must they remember what is written,  
*The saints shall reioice in glorie, and exulta- Psal. 149.*  
 tion shall be in their mouthes, and two edged  
 wordes in their hands to take revenge upon  
 nations, and intrepations upon people, so binde  
 kings in feters, and noble men in manacles of  
 iron: to execute uppon them the prescrip-  
 tions of God: and this is the glorie of all  
 the saints. Their onelie refuge then must  
 be unto God, who indeede is the onelie  
 refuge of all: but yet in this case, the pro-  
 phet saith heere; that *Hee shall not heare Prov. 1.*  
 them: but rather contemne and laugh at their  
 miserie. Not that he is contrarie to his  
 promise of receiving a sinner; At what  
 time soever he repenteth, and turneth from his  
 iniquity. But for that this turning at the last  
 daie is not commonly true repentance,  
 and conversion; for the causes before re-  
 ceared.

28 To conclude then this matter of  
 delay, what wise men are there in the  
 worlde, who reading this, will not  
 care the deferring of his conversion,  
 though it were but for one daie? Who  
 knowe whether this shall bee the  
 last day, or no, that ever God wil call him  
 to? God saith; *I called, and you refused so Prov. 1.*

Of delay.

450  
The second part.

Apoc. 2.

Herod.

Mark. 6.

Herod the  
second.  
Luk. 11.

come : I helde out my hande, and you would  
not looke towards me, and therefore will I for  
sake you in your extremitie. Hee doth not  
saie how manie times, or how long he  
did call, and holde out his hande. God  
saith; I stande at the doore and knocke: but  
he saith not how often he doth that, or  
how manie knocks he giveth. Againe, he  
saied of wicked Jezabell, the feined pro  
phetesse in the Apocalypse; I have given  
her time to repent, and shee woulde not, and  
therefore shall she perish: but he saith not  
howe long this time of repentance in  
dureth. We read of woonderfull exam  
ples heerin. Herod the father had a call  
given him, and that a lowd one, when  
John Baptist was sent unto him, and  
when his hart was so farre touched, as  
he willingly heard him, and so followed  
his counsell in manie things as one Evan  
gelist noteth: but yet bicause hee  
deferred the matter, and tooke not  
time, when it was offered: hee was cast  
off againe, and his last dooings made  
woorse than his former. Herod Tetrarch  
the sonne, had a call also when hee felt  
that desire to see Christ, and some mira  
cle done by him: but, for that he answered  
not unto the call, it did him no good  
but rather much hurt. What a great knock

knock had Pilate given him at his hart, *Pilate.*  
 if he had beene so gracious as to have *Luk. 23.*  
 opened the doore presently when he was *Mark. 14.*  
 made to understand the innocencie of  
 Christ : as appeereth by washing his *Matt. 27.*  
 hands in testimonie thereof, and his wife  
 also sent him an admonition about the  
 same? No lesse knocke had king Agrip- *Agrippa.*  
 pa at his doore, when he cried out at the  
 hearing of S. Paul; *O Paul, thou persuadest* *1 & 28.*  
*me a litle to be a Christian.* But bicause he  
 deferred the matter, this motion passed  
 awaie againe.

29 Twise happy had Pharao been, if *Pharao.*  
 he had resolved himselfe presently, up-  
 on that motion that hee felt, when hee  
 cried to Moses; *I have sinned, and God is* *Exod. 9.*  
*just.* But by delaye hee became woorse  
 than ever he was before. S. Luke repor- *Acts 24.*  
 teth how Felix the governour of Jewrie *Felix.*  
 for the Romans, conferred secretly of-  
 tentimes with S. Paul, that was prisoner;  
 and heard of him the faith in Christ:  
 wherewith he was greatly mooved, espe-  
 cially at one time, when Paul disputed  
 of Gods justice, and the day of judge-  
 ment: whereat Felix trembled: but yet  
 he deferred this resolution, willing Paul  
 to depart, and to come againe another  
 time: and so the matter by delation

Of delay.

The second part.

came to no effect. How manie men do perish daily; some cut off by death; some left by God, and given over to a reprobate sense: which might have founde grace, if they had not deferred their conversion, from daie to daie, but had made their resolution presently, when they felt God to call within their harts?

The dangers  
of tassing the  
day of our  
life.

30 God is most bountiful to knock and call: but yet he bindeth himselfe to no time or space, but cometh and goeth at his pleasure: and they which take not their times, when they are offered, are excuseles before his justice, and do not knowe whether ever it shall bee offered them againe, or no: for that this thing is onelie in the will and knowledge of God alone, who taketh mercie where it pleaseth him best, and is bound to none. And when the prefixed time of calling is once past, we be unto that partie; for a thousande worlds will not purchase it againe. Christ sheweth woonderfully the importance of this matter: when entering into Jerusalem amidst all his mirth, and glorie of receiving, hee could not choose but weepe upon that citie, crieng out with teares; O Jerusalem, if thou knewest also these things which appertaine to thy peace, even in this thy daie: but now these

Exod. 33.

Rom 9.

Luk. 21.

things

things are hidden from thee. As if hee had said; If thou knewest (Jerusalem) as well as I do, what mercie is offered thee even this daie, thou wouldest not do as thou doest, but wouldest presently accept thereof: but now this secret judgement of my father is hidden from thee, and therefore thou makest little account thereof, untill thy destruction shall come suddenly upon thee: as soone after it did.

31 By this now may be considered the great reason of the wise mans exhortation; *For slowe not to turne to God: nor do not defer it from day to day: for his wrath will come upon thee as the sudden: and in time of revenge it will destroye thee.* It may be scene also upon what great cause the Apostle exhorteth the Hebrewes so vehemently; *Dum cognominatur hodie: To accept of grace even whiles that verie daie endured, and not to let passe the occasion offered.* Which everie man applieng to himselfe, shoulde followe in obedieng the motions of Gods Spirit within him: and accepting of Gods vocation without delay: considering what a greivous sin it is to resist the holie Ghost. Everie man ought (I say) when he feeleth a good motion in his hart, to thinke with himselfe; Now God knocketh at my doore,

Eccle. 9.

Heb. 3.

Acts. 7.

Apoc. 3.

Of delay.

The second part.

Psal. 94.

if I open presentlie, hee will enter, and dwell within me. But if I defer it until to morrow, I know not whether he will knock again or no. Everie man ought to remember still that saieing of the prophet, touching Gods spirit; *Hodie si vocem ejus audieritis, nolite obdurare corda vestra*: If you hear his voice calling on you to daie, doo not harden your harts, but presently yeeld unto him.

Godlines the  
onely gain of  
time.

Deut. 32.

32 Alas (dear brother) what hope of gaine hast thou by this perilous dilation which thou makest? Thine account is increased thereby, as I have shewed; thy debt of amendment is made more grievous; thine enimie more strong; thy self more feeble; thy difficulties of conversion multiplied: what hast thou then to withhold thee one day from resolution? The gaining of a little time in vanitie. But I have proved to thee before, howe this time is not gained but lost, being spent without fruit of godlines, which is indeede the onely true gaine of time. If it seem pleasant to thee for the present; yet remember what the prophet saith; *Juxta est dies perditionis, & adesse festinans tempora*: The day of perdition is at hand, and the times of destruction make haste to com on. Which day being once come,

marvell what hope thou wilt conceive. Dost thou thinke to crie *Peccavi*? It shall be well trulie if thou canst do it: but yet thou knowest that Pharao did so, and gat nothing by it. Dost thou intend to make a good testament, & to be liberall in almes deedes at that time? This, as the case may be, is very commendable: but yet thou must remember also, that the virgins which filled their lamps, at the verie instant were shut out, & utterly rejected by Christ. Dost thou thinke to weepe & mourn, & to move thy judge with teares at that instant? First, this is not in thy hands to do at thy pleasure: & yet thou must consider also, that Esau failed, though he sought it with teares, as the Apostle well noteth. Dost thou meane to have many good purposes, to make great promises, and vowes in that distresse? Call to minde the case of Antiochus in his extremities: what promises of good deedes, what vowes of vertuous life made he to God, upon condition he might escape, and yet prevailed he nothing therby? Al this is spoken not to put them in despaire, which are now in those last calamities, but to dissuade others from falling into the same: assuring thee (gentle Reader) that the pro-

Exod. 9.

Matt. 25.

Heb. 12.

2. Mac. 7.

*Three impediments.**The second part.*

Esa. 55.

2. Cor. 6.

phet said not without a cause; Seeke  
to God while he may be founde: call upon him  
while he is neere at hand. Now is the time ac-  
ceptable, now is the day of salvation, saith  
Paul. Now is God to be found, and neere  
at hand to imbrace all them that truly  
turne unto him, and make firme resolu-  
tion of vertuous life heerafter. If we de-  
fer this time, we have no warrant that  
he will either call us, or receive us heer-  
after: but rather manie threatens to the  
contrarie, as hath been shewed. Where-  
fore I will end with this one sentence of  
S. Austen; that he is both a careles, and  
a most gracelesse man, which knowing  
this, will venture notwithstanding the  
eternitie of his salvation and damnati-  
on, upon the doubtfull event of his final  
repentance.

*Traff. 33. in  
Joan.*

## CHAP. VI.

*Of three other impediments that hinder men  
from resolution: which are sloth, neg-  
ligence, and hardnes  
of hart.*

**B**ESIDES all impediments which hi-  
therto have beene named, there are  
yet divers others to be found: if any man  
could examine the particular consciences  
of all such as do not resolve. But these

three

three heere mentioned, and to be handled in this Chapter, are so publike and knownen: as I may not passe them over, without discovering the same: for that manie times men are evill affected, and know not their owne diseases: the onely declaration whereof (to such as are desirous of their owne health) is sufficient to avoid the danger of the sicknes.

2 First then, the impediment of sloth Of sloth. is a great and ordinarie let of resolution to manie men: but especially in idle and delicate people, whose life hath bene in all ease and rest, and therefore do persuade themselves that they can take no paines, nor abide anie hardnes, though never so faine they would. Of which S. 1. Cor. 6. Paule saith; that *Nice people shall not inherit the kingdome of heaven.* These men will confesse to bee true, as much and more than is saide too before: and that they would also gladly put the same in execution, but that they cannot. Their bodies may not beare it: they can take no paines in their severall callings: and in the generall they cannot fast; they cannot watch; they cannot praie. They cannot leave their disports, recreations, and merrie companions: they should die presentlie (as they saie)

with melancholie, if they did it : yet in their hearts they desire ( forsooth ) that they could do the same : which seeing they cannot, no doubt (saie they) God will accept our good desires. But let them barken a little what the scripture saith heerof ; *Desires doe kill the slothfull man* (saith Salomon) *his hands will not faile to anie worke : al the daie long he coveteth and desireth : but he that is just, will do, and will not cease.* Take the slothfull and unprofitable servant (saith Christ) and sling him into water darknes, where shall be weeping and gnashing of teeth. And when he passed by the waie, and founde a fig-tree with leaves without fruit, hee gave it presentlie an everlasting curse.

Forer effects  
of sloth.

1

Drowlines.

Pro. 12.

Eph. 5.

Mark 13.

Mat 24.

and 25.

3 Of this fountaine of sloth do proceede manie effects that hinder the slothfull from resolution. And the first is, a certain heavines and sleepeie drowlines towarde all goodnes, according as the scripture saith ; *Pigredo mittit soporem* : Sloth doth bring drowlines. For which cause S. Paul saith ; *Surge qui dormis* : Arise thou that art-asleepe. And Christ crieth out so often ; *Videte, vigilate* : Look about you, and watch. You shall see manie men in the world, with whom if you talke of a cow, or a calfe, or a fat oxe, of a peece

of

of ground, or the like: they can both  
 heare and talke willingly and freshly: but  
 if you reason with them of their salvari-  
 on, & their inheritance in the kingdome  
 of heaven, they answer not at all, but will  
 heare, as if they were in a dreame. Of  
 these men then saith the wise man; *How*  
*long wilt thou sleepe, O slothfull fellow? When*  
*wilt thou rise out of thy dreame? A little yet*  
*wilt thou sleepe: a little longer wilt thou slum-*  
*ber: a little wilt thou close thy hands together*  
*and take rest: and so povertie shall hasten up-*  
*on thee as a running post, and beggerie as an*  
*armed man shall take and possesse thee.*

Pro. 6. &amp; 24.

4 The second effect of sloth is fond  
 feare of paines, and labour, and casting  
 of doubts where none be, according as  
 the scripture saith: *Pigrum dejicit timor:*  
 Feare discourageth the slothfull man.  
 And the prophet saith of the like; *They*  
*shake for feare, where there is no feare.* These  
 men do frame unto themselves strange  
 imaginations of the service of God,  
 and dangerous events, if they shoulde  
 followe the same. One saith; If I shoulde  
 give much, it would without doubt make  
 me a begger. Another saith; If I shoulde  
 still imploie my selfe to painefull labour,  
 it would kill me ere long. A third saith;  
 If I shoulde humble my selfe as is re-  
 quired,

Feare.

Pro. 19.

Psal. 52.

Pro. 22.

quired, everie bodie would tread me under their feete. And yet all this is nothing else but sloth, as the scripture testifieth in these words; *Dicit piger, leo est foris in medio platearum, occidendus sum.* The slothfull man saith sitting still in his house, There is a lion without; if I should go out of doores to labour, I should certainlie be slaine in the midst of the streetes.

*Pusillanimitie.*

Eccle. 22.

B.

\* The vulgar translation so readeth: but now it is found that therein it misseth the sense of the text in both these places heere alleaged. And yet the matter it selfe is true, though it have no warrant hence.

*Lazines.*

5 A third effect of sloth is pusillanimitie and faintnes of hart, whereby the slothfull man is overthrowen, and discouraged by everie little contrarietie or difficultie, which hee findeth in vertue or which he imagineth to finde therein. Which the wise man \* signifieth when he saith; *In lapide luteo lapidatus est piger.* The slothfull man is stoned to death with a stone of dirt: that is, he is overthrowen with a difficultie of no importance. Againe, *De stercore boum lapidatus est piger:* The slothfull man is stoned dead with the doong of oxen, which commonlie is of matter so soft, as it can hurt no man.

6 A fourth effect of sloth is idleness: which we see in manie men that will talke and consult of this and that, about their amendment, but will execute

cure nothing. Which is most fitlie expressed by the holie Ghost in these words; *Sicut ostium vertitur in cardine suo*, Pro. 26. *As a doore is tolled in and out upon his hinges, so is a slothfull man lieng lazilie upon his bed.* And againe; *Vult, & non vult piger*: A slothful man will and will not. That is, he turneth himselfe to and fro in his bed, & between willing and nilling hee doth nothing. And yet further in another place; the scripture describeth this lazines, saing; *The slothfull man putteth his handes under his girdle, and will not vouchsafe to lift them up to his mouth, for that it is painfull.* Pro. 29.

7 All these and manie more are the effects of sloth: but these fower especially have I thought good to touch in this place: for that they let & hinder greatly this resolution which we talke of, for he that liveth in a slumber, and will not heare, or attende to anie thing that is saide of the life to come, and beside this imagineth fearefull matter in the same: and thirdly, is throwne downe by everie little blocke that he findeth in the waie: and lastly is so lazie, as he can beare no labour at all: this man (I say) is past hope to be gained, to any such purpose as we speake for.

Of sloth.

Means to re-  
moove sloth.

## The second part.

8 To remoove therfore this impediment, this sort of men ought to laie before their eies the labors of Christ, and of his saints, the exhortations they used to other men, to take like paines: the threats made in scripture against them which labour not: the condition of our present warfare, that requireth travell: the crowne prepared for it: and the miserie insuing upon idle & lazic people. And finallie, if they cannot beare the labour of vertuous life, which indeede is accompanied with so many consolations, as it may not rightfully be called a labor: how will they abide the labor and torments of the life to come, which must bee both intollerable and everlasting?

2. Theſ. 3.

9 S. Paul saith of himselfe and others, to the Thessalonians; *We did not eat our bread of free cost, when we were with you, but did worke in labor, and wearines both day and night*: thereby to give you an example of imitation: denouncing further unto you; that *If anie man would not worke hee should not eat*. Christ in his parable still reprehended greevously those that stood idle, saing; *Quid tibi stas tota die otiosus*: Why do you stande heere al the day idle, and dooing nothing? *I am a vine* (saith Christ)

Matt. 20.

John. 15.

Christ) and my father is an husbandman:  
 Every branch that beareth not fruit in mee,  
 my father will cut off, and cast into the fire.  
 And in another place; Cut downe the un- Luke. 13.  
 profitable tree: why doth it stand heere, and oc-  
 cupie up the ground for nothing? And again;  
 The kingdome of heaven is subject to force: Matt. 11.  
 and men do gaine it by violence and labor. For  
 which cause the wise man also saith;  
 Whatsoever thy hand can doe in this life, do Eccl. 9.  
 instantly; for after it, there is neither time,  
 nor reason, nor wisdom, nor knowledge that  
 we can imploie. And againe the same wise  
 man saith; The lazie hand worketh beggerie Pro. 10.  
 to it selfe, but the labor some and valiant hand  
 reapeth up great riches. And yet further to  
 the same effect; The slothfull man will not  
 sow in the winter, for that it is cold: and there-  
 fore hee shall beg in the summer, and no man  
 shall take pitie of him.

IO All this pertaineth to shewe, how  
 that this life is a time of labour, and not  
 of idlenes, & appointed unto us for the  
 attaining of heaven: it is the market  
 wherein we must buie: the battle wherein  
 we must fight, and obtain our crown: the  
 winter wherein we must sow: the day of  
 labor wherein we must sweate, and get  
 our penie. And hee that passeth over la-  
 zily this daie (as the most part of men  
 do).

Of sloth.

464  
The second part.

Cap. 3.

Pro. 6.

Col. 1.  
Rom. 12.  
Gal. 6.

do) must suffer eternall povertie, and neede in the life to come: as in the first part of this booke more at large hath bin declared. Wherefore the wise man (or rather the holy Ghost by his mouth) giveth each one of us, a most vehement admonitiō & exhortatiō in these words: *Run about: make haste: stir up thy friend: give no sleepe unto thine eyes: let not thine eyelids slumber: they skip out as a Doe from the hands of him that held hir: and as a birde out of the hands of the fowler. Go unto the emmet (thou slothfull man) & consider hir doings, & learne to be wise: she having no guide, teacher, or captaine, provideth meate for herselfe in the sommer & gathereth together in the harvest, that which may serve hir to feede upon in the winter.* By which wordes we are admonished in what order wee ought to behave our selves in this life, and how diligent and carefull we should be in doing of all good workes (as S. Paule also teacheth) considering that as the emmet laboureth most earnestlie in the harvest time to lay up for the winter to come: so we should for the next world: & that slothfuines to this effect, is the greatest and most dangerous let that may bee. For as the emmet shoulde die in the winter most certainly for hunger, if she should live idly in

in the sommer: so without all doubt they  
are to suffer extreme neede and misery  
in the world to come, who now for sloth  
do omit to labour.

11 The second impediment is called *Of negli-*  
by me in the title of this chapter, negli- *gence.*  
gence. But I do understand therby a fur-  
ther matter than commonlie this worde  
importeth. For I do comprehend under  
the name of negligence all carelesse and  
dissolute people, which take to hart no-  
thing that pertaineth to God or godli-  
nes, but onlie attend to worldly affaires,  
making their salvation, the least part of  
their cogitations. And under this kinde  
of negligence, is contained both Epicu- *Epicurisme*  
risme (as S. Paul noteth in some Christi- *or life of*  
ans of his daies, who began onely to at- *Epicures.*  
tend to eate and drinke, & to make their *Phil. 3.*  
bellies their God, as many of our christi- *Rom. 16.*  
ans now do) and also a secret kind of A- *Tit. 2.*  
theisme, or denieng of God: that is, of  
denieng him in life and behaviour, as S.  
Paul expoundeth it. For albeit these me  
in words do confesse God, and professe  
themselves to be as good Christians as  
the rest: yet secretly in deed they do not  
believe God, as their life and dooings  
do declare. Which thing Ecclesiasticus  
discovereth plainly, when hee saith; *Ye*  
*dissolutia*

## Of negligence.

## The second part.

Eccl.2.

*dissolutis corde, qui non credunt Deo:* Woe unto the dissolute; and carelesse in hart which doo not beleeeve God. That is though they professe that they beleeeve and trust in him: yet by their dissolute & careles doings, they testifie that in their harts they beleeeve him not: for that they have neither care nor cogitatio of matters pertaining to him.

Of carelesse

Asbeists.

Deut.22.

12 This kind of men are those which the Scripture noteth and detesteth for plowing with an oxe, and an asse together: for sowing their ground with mingled seed: for wearing apparell of linsie woollie, that is made of flaxe and wdooll together. These are they of whom Christ saith in the Revel. *I would thou were either cold or hot. But for that thou art luke warm, and neither cold nor hot: therefore will I begin to vomit thee out of my mouth.* These are they which can accord all religions together, and take up all controversies by onely saieng, that either they are differences of small importance, or else that they appertaine only to learned men to thinke upon, and not unto them. These are they which can apply themselves to any companie, to any time, to any princes pleasures, for matters of life to come. These men forbid all talk of spirit, religi-

Apoc.3.

on,

on, or devotion in their presence: onelie they wil have men eate, drink, & be meretricious with them: tell newes of the court, & affaires abroad: sing, daunce, laugh, and plaie at cardes: and so passe over this in lesse consideration of God, than the verie heathens did: And hath not the Scripture reason then, in saieng that these men in their harts and works are Atheists? Yes surely. And it may be proved by manie rules of Christ. As for example: this is one rule set down by himselfe; *By their fruits ye shall know them.* For such as the tree is within, such is the fruit which that tree sendeth forth. Againe, *The mouth speaketh fro the abundance of the hart:* and consequently seeing their talke is nothing but of worldly vanities: it is a signe there is nothing in their hart but that. And then it foloweth also by a third rule; *Where the treasure is, there is the hart.* And so seeing their harts are onely set upon the world: the world is their onely treasure, and not God. And consequently, they prefer that before God, as indeed Atheists do.

Luk. 6.

Matt. 12.

Matt. 6.

13 This impediment reacheth far and wide at this daie, and infinit are the men which are intrangled therewith: and the cause thereof especiallie is inordinate love

*The chiefe cause of Atheisme at this day.*

*Of negligence.*

*The second part.*

1. Joh. 2.

love of the worlde: which bringeth men to hate God, and to conceive enmitie against him, as the Apostle saith: & therefore no marvell, though indeed they neither beleeve nor delite in him. And of all other men, these are the hardest to be reclaimed, & brought to any resolution of amendment: for that they are insensible: and besides that do also fly al means whereby they bee cured. For, as there were small hope to be conceived of that patient, which being greivously sicke, should neither feele his disease, nor beleeve that he were distēpered, nor abide to hear of physick, or physitions, nor accept of any counsel that shuld be offred, nor admit anie talke or consultation about his curing: so these mē are in more dangerous estate than anie other, for that they know not their owne danger: but perswading themselves to bee more wise than their neighbours, do remoove from their cogitations all things, wherby their health might be procured.

*The waie to  
cure care-  
lesse men.*

14 The onelie waie to do these men good (if there be anie waie at all) is to make them knowe that they are sicke, and in great danger: which in our case may be done best (as it seemeth to me) by giving them to understand, howe far  
they

they are off, from any one peece of true  
Christianitie, and consequently from all  
hope of salvation that may be had there-  
by. God requireth at our hands; that *We*  
*shoulde love him, and serve him with all our*  
*hart, with all our soule, & with all our strength.*

Dent. 5.  
Matt. 22.  
Luk. 10.

These are the prescript wordes of God,  
set downe both in the old and new lawe.  
And how far (I pray thee) are these men  
off from this, which imploy not the halfe  
of their hart, nor the halfe of their soule,  
nor the halfe of their strength in Gods  
service, naie nor the least part thereof?  
God requireth at our handes that wee  
shuld make his lawes & precepts our stu-  
die, & cogitations: that we should thinke  
on them continually, and meditate upon  
them both day and night, at home and  
abroad, early & late, when we go to bed,  
and when we rise in the morning: this is  
his commandement, and there is no dis-  
pensation therein. But how far are those  
men from this, which bestowe not the  
thirde part of their thoughts upon this  
matter, no not the hundred part, nor  
scarce once in a yeere do talke thereof?  
Can these men say they are Christians,  
or that they beleeve in God?

Dent. 6.  
and 11.  
John. 1.

15 Christ making the estimate of  
things in this life, pronounced this sen-  
tence,

tence; *Vnum est necessarium*: One one thing is necessary, or of necessitie in the world: meaning the diligent and careful service of God. These men finde many things necessarie beside this one thing and this, nothing necessarie at all. How farre doe they differ then in judgement from Christ? Christs Apostle saith, that a Christian *Must neither love the world, nor any thing in the world*. These men love nothing els, but that which is of the world. He saith; that *Whosoever is a friend to the world, is an enimie to Christ*. These men are enimies to whosoever is not a friend to the world. How then can these men hold of Christ? Christ saith; *We shoulde praise still*. These men praise never. Christs Apostle saith; that *Covetousnes, uncleannes, or securitie, should not be so much as once named among Christians*. These men have no other talke but such. Finallie the whole course, and canon of scripture runneth that Christians shoulde be; *Attenti, vigilantes, solliciti, instantes, ferventes, perseverantes sine intermissione*: That is, Attent, vigilant, carefull, instant, fervent, and perseverant without intermission in the service of God. But these men have no one of these points, nor any degree of anie one of these points; but everie one the clean

1. Joh. 2.

Luk. 18.

Eph. 5.

Luk. 21.

Mat. 24.

Mich. 6.

Rom. 11.

Rom. 12.

Mat. 10.

beane contrarie. For they are neither  
 intent to those things which appertaine  
 unto God, nor vigilant, nor solicitous,  
 nor careful, and much lesse instant & fer-  
 uent, and least of al perseverant without  
 intermission: for that they never begin.  
 But on the contrarie side, they are care-  
 lesse, negligent, lumpish, remisse, key-  
 holde, perverse, contemning, and despi-  
 sing, yea loathing, and abhorring all  
 matters that appertaine to the mortifi-  
 cation of themselves, and true service of  
 God. What part have these men then in  
 the lot and portion of Christians, beside  
 only the bare name which profiteth no-  
 thing?

16 And this is sufficient to shew how  
 great and dangerous an impediment  
 this carelesse, senselesse, and supine neg-  
 ligence is, to the resolution whereof we  
 intreat. For if Christ require to the per-  
 fection of this resolution, that whoso-  
 ever once espieth out the treasure hid-  
 den in the field (that is, the kingdome of  
 heaven, and the right way to come to it)  
 he shoulde presentlie ~~go and sell~~ all that  
 he hath and buie the field: that is, hee  
 should preferre the pursuite of this king-  
 dom of heaven, before al the commodi-  
 ties of this life, whatsoever, and rather  
 ven-

Matt. 13.

venture them all, than to omit the treasure: If Christ (I saie) require this as he doth, when will these men ever be brought to this point, which will not give the least part of their goodes to purchase that felde, nor go forth by doore to treat the buieng. thereof nor will so much as thinke, or talke of the same, nor allowe of him, which shall offer the means and waies to compass it?

17 Wherefore, whosoever findeth himselfe in this disease, I woulde counsel him to reade some Chapters of the first part of this booke: especiallieth the thirde, and fourth, treating of the causes, for which wee were sent into this worlde: as also the fift of the account which we must yeelde to GOD, of our time heere spent: and hee shall thereby understand (I doubt not) the error and danger he standeth in, by this damnable negligence wherein hee sleepeeth attending onelie to those things which are meeke vanities: and for which hee came not into this worlde: and passing over other matters, without care or cogitation, which only are of importance, and to have beene studied, and thought upon by him.

Pag 39.  
and 54.

18 The third and last impediment *Of hardnes of hart.*  
 at I purpose to handle in this booke, is

certaine affection, or evill disposition  
 some men, called by the scriptures,  
 hardnes of hart, or in other wordes, ob-  
 macie of minde; whereby a man is set-  
 in resolution, never to yeelde from  
 the state of sin wherein he liveth whatso-  
 ever shall, or may bece saide against the  
 same. And I have reserved this impedi-  
 ment, for the last place in this booke, for  
 that it is the last, and worst of all other  
 impediments discovered before, contain-  
 ing all the evill in it selfe, that anie of  
 the other before rehearsed have, and  
 adding besides a most wilfull, and mali-  
 cious resolution of sin, quite contrarie to  
 that resolution, which we so much inde-  
 our to induce men unto.

19 This hardnes of hart hath divers  
 degrees in divers men, and in some much  
 more greevous than in others. For some  
 are arrived to that high and chiefe ob-  
 duration, which I named before: in such  
 sort, as albeit they well knowe that they  
 are amisse; yet for some worldlie respect  
 or other, they will not yeeld, nor change  
 their course. Such was the obduration  
 of Pilate, though hee knewe that hee  
 condemned Christ wrongfully: yet, not

*Two degrees  
 of hardnes of  
 hart.*

*Matt. 27.*

*B.*

\* It seemed  
 to bee of  
 weaknes,  
 rather than  
 of such ob-  
 duration, as  
 was in Pha-  
 rao, or is  
 spoken of  
 heere.

Exod. 6. 7. 8.

to leese the favour of the Jewes, or incur displeasure with his prince, he proceeded and gave sentence against him. This also was the obduration of Pharaoh: who, though he saw the miracles of Moses and Aaron, and felt the strong hand of God upon his kingdom: yet not to seeme to bee overcome by such simple people as they were: nor that men shoulde thinke he would be enforced by any meane to relent, he persevered still in his wilfull wickednes, untill his last and utter destruction came upon him. This hardnes of harte was also in king Agrippa, and Felix governour of Iudæa: who, though in their owne conscience they thought that S. Paule spake truth unto them: yet, not to hazard their credite in the world, they continued still, and perished in their owne vanities. And commonly this obduration is in all persecutors of vertue, and vertuous men, and especially of those that professe the truth: whom though they see evidently to bee innocent, and to have the word of GOD, and equitie on their side: yet to maintaine their estate, credite and favour in the worlde, they persist without either mercie or release, untill God cut them off in the midst of their malice,

Acts 26. 27.

B.

\* In these two also it seemeth rather to have beene ignorance, than obduration. But the example is notably found in the priests, Scribes, and Pharisees, who ever opposed themselves against the preaching of Christ, and at the length put him to death.

\* Persecutors.

ce, and furious cogitations.

20 Others there are who have not this obduration in so high a degree as to persist in wickednes, directlie against their own knowledge: but yet they have in another sort: for that they are set in firme purpose to follow the trade, which already they have begun: and will not understand the dangers thereof: but doe seeke rather meanes to perswade themselves, and quiet their consciences herein: and nothing is so offensive unto them, as to heare anie thing against the same. Of these men holy Job saith; *Dixit aut Deo, Recede à nobis, & scientiam viarum tuarum nolumus.* They say to God, depart from us, we will not have the knowledge of thy waies. And the prophet David yet more expressly; *Their furie is like the furie of serpents, like unto cocatrices, that stop their eares, and will not heare the voice of the inchanter.* By this inchanter hee meaneth the holie Ghost, which seeketh by all means possible to charme thee from the bewitching wherein they stand, called by the wise man; *Fascinatio nugacitatis*: The bewitching of vanitie. But as the prophet saith; *They will not heare, they turne their backs, and stop their eares, so the end of their hartie may not understand: they put their harts*

*A second degree of obduration.*

Job. 21.

Psal. 57.

Sap. 4.

Zach. 7.

Of hardnes of hart.

The second part.

as an adamant stone, least they should heare Gods law and be converted.

The hard  
baried  
Jewes.  
Acts 7.

Matt. 5.  
Luk. 11, 13.

Jerem. 5.

21 The natiō of the Jewes is peculiarly noted to have been alwaies given to this great sin, as S. Steeven witnesseth, when hee said unto their owne faces; *You stiff necked Jewes, you have alwaies resisted the holic Ghost.* Meaning thereby (as Christ declareth more at large) that they resisted the prophets, & saints of God, in whom the holic Ghost spake unto them from time to time, for amendment of their life: and for that thorow the light of knowledge which they had by hearing of Gods lawe, they could not in truth shew, condemne the things which were saide, or avoide the just reprehensions used towards them: and yet resolved with themselves, not to obey or change the custome of their proceedings: therefore fell they in fine, to persecute sharply their reprehensors; wherof the one holic cause was hardnes of hart; *Induraverunt facies suas supra petram, & noluerunt reversi,* saith God by the mouth of Jeremie. They have hardened their faces above the hardnes of a rocke, and they will not turne to mee. And in another place of the same prophet he complaineth greivously of this perversenesse.

Quar

*Quare ergo aversus est populus iste Jerusa.* Jer. 8.  
*m, averseione contentiosa?* And why then is  
 his people in Jerusalem revolted from  
 me, by so contentious & perverse an ali-  
 nation, as they will not heare me anie  
 more, &c. And yet againe in another  
 place; *Quare moriemini domus Israel:* Why Ezec. 18.  
 will you die you house of Israell? Why  
 will you damne your selves? Why are  
 you so obstinate as not to heare: so per-  
 verse as not to learne: so cruell to your  
 selves, as you will not know the dangers  
 wherein you live, nor understande the  
 miserie that hangeth over you.

22 Dost thou not imagine (deere bro-  
 ther) that God useth this kind of speech  
 not onely to the Jewes, but also to many  
 thousand Christians, and perhaps also  
 into thy selfe many times every day: for  
 that thou refusest his good motions and  
 other meanes sent from him, to drawe  
 thee to his service: thou being resolved  
 not to yeeld thereunto, but to follow thy  
 pursuite, whatsoever persuasions shall  
 come to the contrarie? Alas, how many  
 Christians be there; who say to God daily  
 as they did whom I named before;) De- Job. 21.  
*are from us, we will not have the knowledge of*  
*thy waies?* How many be there which ab-  
 hor to heare good counsell? Feare and

Of hardnes of hart.

The second part.

Esa. 28.

tremble to reade good bookes? Flie and detest the frequentation of godlie company least by such occasions, they might be touched in conscience, converted, & saved? How manie be there, which saie with those most miserable hard harted men wherof the Prophet speaketh; *Per cussimus fœdus cum morte, & cum inferno fecimus pactum?* We have striken a league with death, and have made a bargaine with hell it selfe. Which is as much to saie, as if they had said; Trouble us not, molest us not with thy persuasions, spend not thy words and labour in vaine talke unto others who are not yet settled: let them take heaven that it will: we for our parts are resolved: wee are at a point: wee have made a bargaine that must be perfourmed, yea though it bee with hell and death everlasting.

The descrip-  
tion of an  
hard hart.  
Psal. 75.

Esa. 48.

23 It is a woonderfull furie, the obduration of an hard hart: and not without cause compared by the prophet (as I shewed before) to the wilful furie & rage of serpents. And another place of scripture describeth it thus; *Durus es, & nervus ferreus cervix tua, & frons tua area:* Thou art hard harted, and thy neck is a sinew of iron, & thy forehead is of brasse. What can bee more vehemently spoken

to expresse the hardnes of this mettall?

But yet S. Barnard expresseth it more at large in these words; *Quid ergo cor durum?*

*Lib. i. de  
confid. ad  
Eug. cap. i.*

And what is then an harde hart? And he answereth immediatly; An hard hart is that which is neither cut by compunction, nor softned by godlines: nor mooued with praiers: nor yeeldeth to threatening: nor is any thing holpen but rather hardned, by chastening. An harde hart is that which is ingratefull to Gods benefits: disobedient to his counsels: made cruell by his judgements; dissolute by his allurements: unshamefast to filthines: fearlessse to perils: uncurteous in humane affaires: rechles in matters pertaining to God: forgetful of things past: negligent in things present: improvident for things to come.

24 By this description of S. Barnarde it appeereth, that an harde hart, is almost a desperate & remediless disease, where it falleth. For what will you doe (saith this good father) to amende it? If you lay the greivousnes of sinne before him, he is not touched with compunction. If thou alledge him all the reasons in the world, why we ought to serve God, and why we ought not to offend and dishonour him: he is not mollified by this

*The expli-  
cation of S.  
Barnards  
words.*

consideration of pietie. If you would  
 quest him and beseech him with teares  
 even on your knees, he is not mooued.  
 you threaten Gods wrath against him  
 he yeeldeth nothing thereunto. If God  
 scourge him indeede, he waxeth furious  
 and becommeth much more harde than  
 before. If God bestow benefits on him  
 he is ungratefull. If he counsell him for  
 his salvation: he obeieth not. If you tell  
 him of Gods secret, and severe iudge-  
 ments: it driveth him to desperation,  
 and to more crueltie. If you allure him  
 with Gods mercie: it maketh him disso-  
 lute. If you tell him of his own filthines:  
 he blusheth not. If you admonish him  
 of his perils: he feareth not. If he deale  
 in matters towards men: he is proude  
 and uncurteous. If hee deale in matters  
 towards God: he is rash, light, and con-  
 temptuous. Finally, he forgetteth what-  
 soever hath passed before him towards  
 other men, either in reward of godlines,  
 or in punishment of sinners. For the  
 time present he neglecteth it, nor ma-  
 keth anie account of using it to his be-  
 nefit. And of things to come, either of  
 blisse, or miserie, he is utterly unprovi-  
 dent: nor will esteeme thereof, laie you  
 them never so often, or vehemenely be-  
 fore

ould not see his face. And what way is there then  
to do this man good?

25 Not without great cause surelie, *The danger*  
and the wise man pray so hartily to God; *of an hard*  
*anime irreverenti, & infrenata ne iradas hart.*  
: Deliver me not over (O Lord) unto *Eccle. 23.*

chameleesse and unrulie scule. That is,  
unto a hard, and obstinate hart. Wherof  
he giveth the reason in another place of  
the same booke; *Cor enim durum habebis Eccle. 3.*

*male in novissimo*: For that an hard hart  
shall bee in an evill case at the last daie.

Oh that all hard harted people woulde

note this reason of Scripture! but Saint

Barnard goeth on, and openeth the ter-

ror heereof more fully, when he saith;

*Nemo duri cordis salutem unquam adeptus est, Lib. 1. de*

*nisi quem forte miserans Deus abstulit ab eo confid. c. 1.*

*(juxta prophetam) cor lapideum, & dedit cor Ezech. 36.*

*carneum*. There was never yet hard har-

ted man saved, except God by his mercy

did take awaie his stonie hart, and give

him a hart of flesh, according to the pro-

phet. By which wordes Saint Barnard

signifieth, and prooverth out of the pro-

phet, that there are two kinds of harts *Two kinds*

in men, the one a fleshie hart, which *of harts in*

bleedeth if you but pricke it; that is, it *men with*

falleth to contrition, repentance, and *their proper-*

teares, upon never so small a checke for *ties.*

Of hardnes of hart.

The second part.

Exo. 4. 7. 14.  
 Aug. 1. 18.  
 super Exo.  
 & ser. 88.  
 de temp.

Ezec. 36.

fin. The other is a stonie hart, which if you beate and buffet never so much with hammers, you may as soone breake it in peeces, as either bende it, or make it to bleede. And of these two harts in this life dependeth all miserie, or felicitie for the life to come. For as God when hee woulde take vengeance on Pharao, had no more greecvous waie to doe it, than to saie; *Indurabo cor Pharaonis*: I will harden the hart of Pharao. This is (as S. Austen expoundeth) I will take awaie my grace, and so permit him to harden his owne hart: so when he would shewe mercie to Israell, he had no more forcible means to expresse the same, than to saie; *I will take awaie the stonie hart out of your flesh, and give you a fleshie hart in steede thereof*. That is, I will take awaie your hard hart, and give you a soft hart that will bee mooved, when it is spoken to. And of all other blessings and benefits, which God doth bestowe upon mortall men in this life, this soft and tender hart is one of the greatest: I meane such an hart as is soone mooved to repentance: soon checked and controlled: soon pearced: soon made to bleed: soon stirred to amendment. And on the contrarie part, there can be no greater curse or malediction

dition laide upon a Christian, than to have an hard and obstinate hart, which heapeth everie daie vengeance upon it self, and his master also. S. Paul saith it is cōpared by the Apostle unto the ground, Heb. 6. which no store of rain can make fruitefull, though it fall never so often upon the same: and therefore he pronounceth therof; *Reproba est, maledicto proxima, cuius consummatio in combustionem*: That is, it is reprobate and next doore to malediction, whose ende or consummation must be fire and burning.

26 Which thing being so, no marvell though the holie scripture doe exhort us so carefully from this obduration and hardnes of hart as from the most dangerous & desperate disease, that possibly may fall upon the christian, being indeed (as the Apostle signifieth) the next door Heb. 6. to reprobation it selfe. S. Paul therefore crieth; *Nolite contristari, nolite extinguere Eph. 4. spiritum Dei*: Do you not make sad, doe 1. Thes. 5. you not extinguish the spirit of God; by obduration, by resisting and impugning the same. Again; *Non obduretur quis Heb. 3. ex vobis fallacia peccati*: Let no man bee harde harted among you through the deceit of sinne. The prophet David also crieth; *Hodie si vocem ejus audieritis, nolite Psal. 94. obdurare.*

Of hardnes of hart: The second part.

*obdurare corda vestra*: Even this daie if you heare the voice of God calling you to repentance, see you harden not your harts against him. All which earnest speeches, used by Gods holie spirit, do give us to understand, how carefully we have to flie this most pestilent infection of an hard hart: which almightie God by his mercie give us grace to doe, and indue us with a tender hart towards the ful obedience of his divine majestie: such a soft hart (Isaie) as the wise man desired, when he said to God; *Da servo tuo cor docile*: Give unto me thy servant (O Lord) an hart that is docible, and tractable to be instructed: such an hart as God himselfe describeth to bee in all them whom he loveth, saieng; *Ad quem respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meos*? To whom will I have regard or shew my favor, but unto the poore and humble of hart, unto the contrite spirit, and to such as tremble at my speeches?

27 Behold (deere brother) what an hart God requireth at thy hands? A little poore and humble hart: (for so much importeth the diminutive *Pauperculus*) also a contrite hart for thine offences past: & an hart that trembleth at everie word

3.Reg.3.

Isai.66.

word that commeth to thee from God by his ministers. How then wilt thou not feare at so many words, & whole discourses as have beene used before, for thine awakening: for opening thy peril: for stirring thee to amendment? How wilt thou not feare the threats and judgements of this great Lord for thy sinne? How wilt thou dare to proceede any further in his displeasure? How wilt thou defer this resolution any longer? Surely the lest part of that which hath beene said, might suffice to moove a tender hart, an humble, & contrite spirit, to present resolution & earnest amendment of life. But if altogether cannot moove thee to do the same, I can say no more, but that thou hast a very hard hart indeed: which I beseech our heavenlie father to soften for thy salvation, with the pretious hot blood of his onely son, our savior, who was content to shed it for that effect upon the crosse.

28 And thus, now having said so much as time permitted mee, concerning the first generall part required at our hands for our salvation: that is concerning resolution, appointed by my \* divisiō in the beginning, to bee the subject or matter of this first booke: I wil end heere: deferring for a time the performance of my pur-

*The conclusion of this whole booke.*

B.

\* As may appeere in my preface to the reader.

*The conclusion.**The second part.*

B.  
 \* Which  
 was, for that  
 either time  
 or health, or  
 libertie did  
 not permit.  
 Phil. 2.

purpose for the other two bookes \* upon  
 the causes, and reasons set downe in an  
 advertisement to the Reader, at the ve-  
 ry first entrance into this booke: nothing  
 doubting, but if God shall vouchsafe to  
 worke in any mans hart by means of this  
 booke, or otherwise this first point of re-  
 solution, the most hard of all other: then  
 will hee also give meanes to perfect the  
 worke begun of himselfe, & will supply by  
 other waies the two principall parts fol-  
 lowing: that is, both right beginning, &  
 constant perseverance, whereunto my  
 other two bookes promised are appoin-  
 ted. It will not be hard for him that were  
 once reformed, to finde helpers and in-  
 structors ynow, the holie Ghost in this  
 case being alwaies at hand: there want  
 not good bookes, and better men (God  
 be glorified for it) in our owne countrie  
 at this day, which are well able to guide  
 a zelous spirit in the right waie to ver-  
 tue (and yet as I have promised before)  
 so meane I (by Gods most holie helpe  
 and assistance) to sende thee (gentle  
 Reader) as my time and abilitie will  
 permit, the other two bookes also espe-  
 cially if it shall please his divine majestie  
 to comfort me thereunto, with the gaine  
 or good of any one soule, by this which

is

is alreadie don: that is, if I shall conceive or hope, that anie one soule, so deerelie purchased by the pretious blood of the sonne of God, shall be mooved to resolution by any thing that is heer said: that is, shall be reclaimed from the bondage of sin, and restored to the service of our maker and redeemer: which is the onely ende of my writing, as his majestic best knoweth.

29 And surely (gentle reader) though I must confesse that much more might be said for this point of resolution, than is heere touched by me, or than any man can well utter in anie competent kind of booke or volume: yet am I of opinion, that either these reasons heere alleged are sufficient, or else nothing will suffice, for the conquering of our obstinacy, and beating downe of our rebellious disobedience in this point. Heere thou maiest see the principall arguments inducing thee to the service of God, and derestation of vice. Heere thou maiest see the cause and ende why thou wast created: the occasion of thy comming hither: the things required at thy hands in particular: the account that will be demanded of thee: his goodnes towardes thee: his watchfulnes over thee: his desire to

win

*The effect of  
that which  
hath beene  
said in this  
booke.*

*In the first  
part.*

*The conclusion.**The second part.**In the second part.*

win thee : his reward if thou do well : his infinite punishment if thou do evill : his callings : his baites : his allurements to save thee. And on the contrarie part, heer are discovered unto thee the vanities and deceits of those impediments; hinderances, or excuses, which any way might let, staie, or discourage thy resolution : the feined difficulties of vertuous life are remooved; the conceited feares of Gods service are taken awaie, the alluring flatteries of worldlie vanities are opened : the foolish presumption of Gods mercie : the danger of delay : the dissimulation of sloth : the desperate perill of carcles and stonie harts are declared. What then wilt thou desire more to moove thee ? What further argument wilt thou expect to draw thee from vice and wickednes, than all this is ?

30 If all this stir thee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay downe thy book againe, and walke on thy carelesse life as quietlie as before : what hope (I beseech thee) may there be conceived of thy salvation ? Wilt thou go to heaven, living as thou doest ? It is impossible. As soone thou maiest drive God out of heaven, as get thither thy selfe in  
this

this kinde of life. What then? Wilt thou forgo heaven, and yet escape hell too? This is lesse possible, whatsoever the Atheists of this worlde doe perswade thee. Wilt thou defer the matter, and thinke of it heerafter? I have told thee mine opinion heerof before. Thou shalt never have more abilitie to do it than nowe, and (it may bee) never halfe so much again. If thou refuse it now: I may greatly feare, that thou wilt bee refused heereafter thy selfe. There is no waie then so good (deere brother) as to do it presentlie whiles it is offered. Breake from that tyrant which deteineth thee in servitude: shake off his chaines: cut asunder his bonds: runne violentlie to Christ, which standeth ready to imbrace thee, with his armes open on the crosse. Luk 15. Make ioisfull all the Angels and court of heaven with thy conversion: strike once the stroke with God againe: make a manlie resolution: saie with the olde couragious soldior of Jesus Christ, Saint Jerom; If my father stood weeping on his knees before mee, and my mother hanging on my necke behinde me: and all my brethreen, sisters, children, kinsfolks howling on every side to retain me in sinfull life with them: I would fling off  
A notable  
saieng of  
S. Ierom.  
 my

*The conclusion.**The second part.*

my mother to the ground : despise al my kindred : run over my father, and tread him under my feete, thereby to run to Christ when he calleth me.

31 Oh that we had such harts as this servant of God had : such courage, such manhood, such fervent love to our master. Who would lie one daie in such slavery as we do ? Who would eate husks with the prodigall sonne among swine, seeing hee may returne home, and be honorable received and intertained by his olde father : and so good cheere, and banquetting : we heare so great melody, and triumph for his returne ? I saie no more heerin (deere brother) than thou art assured of, by the word and promise of Gods own mouth from which I see neither falsehood nor deceit. Then, I beseech thee : laie hand fast on his promise, who will not faile : run to him now he calleth whiles thou hast time : and esteeme not all this world worth a straw in respect of this one act : for so shalt thou bee a most happie and thrise happie man, and shalt blesse heerafter the hower and moment that ever thou madest this blessed resolution : & I for my part (I trust) shall not be void of some portion of thy felicitie.

At

Luk. 15.

At leastwise I doubt not but thy holie  
 conversion shall treate for mee with our  
 common father, who is the God of mer-  
 cies, for remission of my manie sins, and  
 that I may serve and honour him togi-  
 ther with thee, all the daies of my life:  
 which ought to bee both our petitions:  
 and therefore in both our names, I

beseech his divine majestie

to grant it tous: for

ever and ever,

Amen.

*The end of this booke of*  
 RESOLUTION.





